

# A SERMON

vpon the 6. 7. and 8. Verses of  
the 12. Chapter of S. Pauls Epistle  
vnto the Romanes;

Made to the Confutation of so much of an  
other Sermon, entituled, *A Fruisful Sermon &c.*  
as concerneth both the depriuation of  
the present gouernment, and the perpetual,  
and uniforme regiment of  
our Church

By certaine their described Officers to  
be in euerie particular Parish  
through-out al her Ma-  
iesties Dominions;

More fullie penned, than could by  
mouth be expressed, the tyme  
limited to the speaker being  
verie short.

Carthus

S. of us

Published at the request of certaine friends by  
THOMAS ROGER.

Allowed  Auctoritie.

Cyprianus Epist. Lib. 1. Epist. 4.  
*Humanos errores et mendacia relinquamus,  
& in veritate Dei maneamus.*

Printed by Iohn Windet,  
13. April. 1590.

Carthus S. of us

There being diuers Impressions of the Frute-  
ful Sermon, it is to be obserued, that al the  
Quotations are taken out of the Booke prin-  
ted in the English Pica, not in the Romane  
letter.

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*The Iudgment of certaine giuen vpon a  
Sermon, entituled, A frutesful Sermon  
vpon the 3. 4. 5. 6. 7. and 8. verses of  
the 12. Chapter of the Epistle of S. Paul  
to the Romanes, &c.*

**T***He forme of Ecclesiasti-  
cal discipline, comprised  
in the Books of M. Cart.  
The Treatise of Eccle-  
siastical discipline, The  
Discourse of Discipline, The Sermon  
vpon the 12. to the Romanes, is com-  
maunded of God in the Scriptures,  
for the practise of the Church to the  
ende of the world (a).*

*a. The defence  
of the godlie  
Ministers &c.  
p. 120.*

*Diotreph. I am a Doctor of Diui-  
nitie at the least, and yet could I ne-  
uer read any thing in the word of  
God, contrarie to this gouernment  
(nowe in vſe in the Church of Eng-  
land)*

land) neither yet to speake of anie o-  
ther, &c.

*Paul.* Yes, you haue read it if God  
had giuen you eies to see it, &c. I  
praie you therefore when you come  
to London, see if you can get these  
Bookes, *The Ecclesiastical discipline.*  
*A Learned discourse of Eccles. gouer-*  
*ment. The Counterpoysen. A Sermon*  
*vpvpon the 12. to the Romanes, And M.*  
*Cartwrightes last Replie.* Some of  
which bookes haue bine extant theis  
dozen yeares, and yet are none of  
them answered, and you shal find it  
otherwise<sup>(b)</sup>

<sup>b.</sup> The dialogue  
betwene Dis-  
tophus &c. or  
the state of the  
Church of  
England. Let.  
B. 8. b.

*The discoverie of manifold both dangerous,*  
*and Schismatical assertions concerning Ec-*  
*clesiast. discipline, in the said Fr. Sermon*  
*vpvpon the 12. to the Romanes comprised,*  
*doth afterward in this booke ensue.*





ROM. 12. Verſ. 6.7.8.

Seeing then that we haue giſtes that are diuers, according to the grace that is giuen vnto vs, whether (we haue) propheticke, (let vs propheticke) according to the proportion of Faith; or an Office (let vs wait) on the office; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that diſtributeth, (let him do it) with ſimplicitie; he that ruleth, with diligence; he that ſhoweth mercie, with cheerfulneſſe.



His portion of Scripture (Right Worſhipfull, and beloued in our S. Chriſt) hath twice now already in this place bene handled, as yee know, by two of our godlie brethren, the two laſt daies of this exerciſe: Let me I pray you, by your pacience once more

entreate thereof, not to gain-ſaie, or controll that which theie haue deliuered, (for I acknowledg theie haue ſpoken manie thinges diſcreetelie, and to good purpoſe, and had Chriſtian regard of our Churches welfare and continuance); but to diſcouer and confute the fantaſtical opinions, and vntrue aſſertions that others there-upon haue publiſhed. And as good ſeruice, I take it, theie do vnto the Church of God, which diſcouer ſuch thinges, and oppoſe themſelues

Bi

againſt

## A Sermon againſt

againſt error, falſe-hood, and impietic, as theic which onlie teach, and reueale à truth.

Much fathered  
vpon this Text

A ſpeciall  
Treatiſe.

My minde is not to troble you with recital of al which my ſelfe haue obſerued, fathered vpon this Text (à longer time than I haue now to ſpende were à great deale too litle to performe that matter): I haue therefore taken vnto me one ſpecial diſcourſe, by mouth vttered, written by penne, and by Preſſe diuulged, that as manie heard it with their eares, ſo the whole people of this land, and all poſteritie maie read, heare, and be acquainted with the contentes of the ſame.

The Auſtor.

Th'auſtor where-of, though he be not nameleſſe, yet is he vnnamed here: and whoſoeuer he be, I waie not, I haue none eie to his perſon, but to his doctrine; neither do I regarde the man, but the matter that he deliuereth. The Printer is à man well known, *Rob. Wald-graue* by name, and he publiſhed it *Anno 84.*

The Printer.

The Booke.

that fertile yeare of contentious wrightings. It hand- leth that verie portion of Scripture which cuen now I read, and the three verſes going next immediatlie before them; and is commended vnto the world (the more to drawe on the well meaning people to buie, and read the ſame) by two godlie Titles, Th'one is, *A fruitful Sermon*, th'other, *A godlie Sermon*; The former præfixed in the open face, th'other on the head of euerie page of the booke.

The Titles.

The Fruites.

\* *Matth. 3. 10.*

How godlie the Sermon is will appeare by the fruities thereof: And ſurelie I am of minde that it is *A fruitful Sermon*. But as it is not enough for a tree to be fruitful, vnleſſe with-al it beare good fruities(\*), and there be workes of the fleſhe, aſwel as fruities of the Spirit(\*):

Spirit (°): So is it not enough for this to be fruitful, <sup>b. Gal. 5. v. 19.</sup> vnlesse also it affoord good fructe, euen the fructes of <sup>32.</sup> the Spirit. But ( as shalbe made apparent ) seing the fructes thereof be strife, contention, deprauation of <sup>Fructes of the flesh.</sup> our Church, defacing of her gouernors, slanders, errors, wresting, peruerting, abusing vnto schisme the holie word of God ( which are the cursed fructes of the flesh, and of Satan ) I aduise both th'auctor who- soeuer he be, and the Printer that sent it abroad, to cal themselues vnto an accompt for the same, and repent in time, both for making & printing such fruct- full Sermons.

And yet this I speake, not as though al were amisse in the same, God forbid, I know there be good things, profitable instructions, and necessarie exhortations vnto the practise of godlines therein contained. But, as in other wrightinges also of the Papistes; H. N. R. H; Penrie, and such like: so in this I finde, that the things which good be, through the slight of Satan, are so cunninglie couched with noisome wordes and sayinges, that be not the spirit of discretion the more, and th'assistance of th'almightie the greater, it is impossible but the shoue of godlines which theie pretend wil carrie men awaie, and make them to like that, which as poison theie should abhorre.

The purpose of this auctor from this text is to show, that God by S. Paul hath prescribed in them a certaine, and perpetual Law (°), ordinances (°), and æternal decrees (°), tuching the vniforme gouerning and regiment of the Catholique Church (°), and the mystical bodie of Christ (°), by certaine here nomi- <sup>The scope of the Auctor.</sup> <sup>c. Fru. Ser. p. 1.</sup> <sup>51.</sup> <sup>d. Ibidem p. 49.</sup> <sup>e. Ib. p. 72.</sup> <sup>f. Ib. p. 33.</sup> <sup>g. Ib. p. 34. 35.</sup>

h. 1b. p. 39. 48. 53

i. 1b. p. 72. 73.

h. 1b. p. 51. 53. 77.

The Text  
wrested.

The true sence  
of the place.

1. Pr. Ser. p. 50.

*apostolus*

m. Ibidem p. 51.

54.

nated, and the same officers <sup>(b)</sup> to be in euerie particular congregation <sup>(i)</sup> at al times til the ende of the worlde, and comming-againe of Christ <sup>(k)</sup>. Which howsoeuer it be the drift of this auctor. S. Paul had it not in purpose, neither can anie such thing truelie by found argumentes be gathered from this place, nor warranted as agreeable vnto the truth of God reuealed in his woord. For the scope of Th'apostle here (as it is most euident) is not to præscribe a perpetual Law for the regiment of anie Church, much lesse of the mystical bodie of Christ, least of al of the Catholique Church; but to exhort, and (if yee wil) from the Lord to commaund al, and euerie member of the Church in his place, First to consider the good giftes which God in mercie had bestowed vpon them; next to vse those giftes, and not burie them by idlenes, and doing no good; and lastlie, so with al modestie and humilitie of minde to vse them, as it might redounde vnto the glorie of God, the quiet and benefit of the Church, and the comfort of their owne soules. And Th'apostle speaketh not meerlie or only of th' officers & publique persons of particular churches <sup>(l)</sup>, much lesse of the mystical bodie of Christ; yea not of Officers strictrie, but largelie of giftes, and those common with the godlie vnto the wicked; and of himselfe too, Th'apostle speaketh, and so not of ordinarie giftes onlie, as it is deliuered <sup>(m)</sup>, but of extraordinarie also, which both himselfe, and other Saintes of that time were most miraculoussie furnished with-al, and therefore he saith. *Seing then that we haue giftes &c. according to the grace that is giuen vnto vs &c.*

But (as if Th'apostle had in mind by law to impose vpon

a Sermon, on the 12. Rom.

9

upon the Church certain perpetual functions, which he hath not in this place; and it were euident also, that our Auctor meaneth here, not the mystical bodie of Christ, nor the Catholique, but the visible Church, yea and euerie particular Congregation, as others do (\*), which from our Auctor his wordes, theie are so diuers and repugnant, cannot by anie certaine collection be auerred) consider we in the next place what those functions may be, how theie are entitiled, and how manie for number, so shall we perceiue whether he haue contained himselfe with-in the boundes of Sobrietie præscribed in the third Verse of this chapter, and prophecied according vnto the proportion of Faith, as it is in my texte.

<sup>n. S. Theol. l. 7. c. 1.</sup>  
*Leu. disc. p. 2.*

The Ecclesiast.  
functions.

In the 52. and 53. pages of his booke, he nameth theis perpetual Offices and Officers, and saith theie are *Pastors, Doctors, Elders, Deacons, and Widowes*. Page 35. he nameth them in like sort, and with-al describeth their properties, as that the *Doctors, are to teach; the Pastors, to exhort; the Elders to rule; the Deacons to distribute; and the Attenders upon the poore strangers and the sicke*. Afterward page 48. he nameth them againe; showing the necessitie of them, as that *Pastors and Doctors* are, as our eies; *Elders and Deacons*, as our handes; *Attenders upon the poore*, as our feete. And page 35. againe he saith, *Theis are all, no moe, no fewer*.

Their names.

Their number

Now because (yet with-out al warrant or testimonie of Scripture, yea of anie writer whatsoeuer olde or new) he doth so peremptorie auouch that theis be theie, yea, *Theis are all*, and there be, *No moe, no fewer*, It shalbe good to compare this assertion with the wrightinges of other men, & see whether of Church-

Fiue.

Fewer.  
Foute,

offices there be *No more, no fewer* in verie deed, than here our Auctor doth affirme.

\*. *Epist. of D. Brad. lit. D. 2. a.*  
†. *Have you anie*  
w. p. 30.  
‡. *Thif. Mar. 13.*  
§. *Have you anie*  
w. p. 11.

¶. *The Treat. a. gainst D. Cop- quon. p. 3.*  
||. *New forme of Com. praiser &c.*

¶. *Har. Confess. in catal. confess.*  
2. *Confess. Helv. mel. 2. c. 18.*

Three.  
1. *Instit. l. 4. c. 4. §. 1.*  
2. *Art. 9.*  
3. *De Polit. et disc. C. et Ec. §. 2. p. 149.*  
Contradictio.

And first that master of mis-rule, the Marprelate Martin, he giueth our Auctor, as one that can do it, the flat lie, and faith, the perpetual Offices, and kindes of Officers which Christ hath commaunded that his Church should be gouerned by (\*), are not siue, as here is deliuered, but fower (†), & onlie fower (‡); for the shower of mercie here spoken of is but a *Church-servant*, and no *Church officer* (¶). Others also collecting the perpetual Church-officers from this verie place, omit for altogether this Attendor vpon the poore, and reckon but fower, which are, *Teachers, Exhorters, Rulers, and Distributers* (\*), or *Pastors, Doctors, Elders, and Deacons* (†). The Heluetian confession, I meane the latter (approved, and subscribed vnto not onlie by the Tigurine, & confederate Churches of Berne, Scaphuse, Sangallen, Rhetia, Mylhuse, and Bien, but also by al the Geneva, Sabaudike, Polonian, Hunga- rian, and Scotish Churches (¶), it nombreth the Church-officers, and nameth theis, *Bishops, Elders, Pastors, and Doctors* (\*), fower for number with those aboue mentioned, but not the same for nature, office, and function. The Auctor of that booke *De Politia et disciplina Civili & ecclesiastica*, reckoning the perpetual Officers of the Church, dissenteth both from our Auctor, and al yet mentioned, for he (agreing there- in with *M. Caluin* (¶), & the French confession (¶), nameth but three, to wit, *Pastors, Seniors, and Deacons*, that is, *Pastors, Elders, & Deacons* (\*). Yea our verie Auctor himselfe, if he be well obserued, doth vtterlie elf-where, though not in plaine termes, denie, which here



here so peremptorie he doth affirme. Out of the 12. chap. of the first Epistle vnto the Corinthians (which place neither he alleadgeth but in part, for he omit-<sup>b. Cal. T. n. l. i. u. 4. c. 3. § 12.</sup> teth the mentioning of diuers functions<sup>(\*)</sup>), he shew-<sup>c. Fr. Ser. p. 51.</sup> eth which are the temporal, and which the perpetual officers of the Church; the temporarie, saith he<sup>(\*)</sup>, are *Apostles, and Prophets*, the perpetual, *Teachers, Helpers, and Gouernors*. Here be but three. In the place out of the 4. vnto the Ephesians, he sheweth againe which are the temporarie, and which the perpetual Church-officers; the temporarie, saith he<sup>(\*)</sup>, are *Apostles, Pro-<sup>d. Ibidem.</sup>phets, and Euangelistes*, the perpetual, *Pastors and Doct-<sup>e. Fr. Ser. p. 54. 55.</sup>ors*. Here are but two, if there be so manie. Againe, if true it be that prophetic, that is, the giste of interpreting the Scriptures<sup>(\*)</sup>, is an ordinarie gift, alwaies limited, and euer to be retained, as our Auctor saith<sup>f. Ibidem.</sup> (<sup>(\*)</sup>), and may be proued to be as scueral a gift, or function as is that, either of teaching, exhorting &c; then is the Prophet an ordinarie Officer, alwaies limited, and euer to be retained, as well as the Doctor and Pastor &c. in euerie Congregation, and if so it be, then euen from our Auctors wordes, there can be no lesse than at the least sixe distinct offices, and kindes of Officers: and so that which he saith, *These are al, No more, no fewer*, must of necessitie be vntue.

Two.

More

Sixe.

Yet theis, euen theis fiue nominated, and after described Offices of *Doctors, Pastors, Deacons, Elders, and Widowes*, theis are the functions Ecclesiasticall, *No more, no fewer*, saith our Auctor. Which also are so enioined vnto the people, that where-as we (the Preachers of the word) do but beseech, *We haue authoritie*, saith he againe<sup>(\*)</sup>, *to commaund you to receiue*

The Preachers maie command the people to entertain theis Offices.

<sup>g. Fr. Ser. p. 53.</sup>

theis



A. 16. p. 72.

theis giftes, and so necessarie, that we shal neuer want swarmes of beggars, poore and impotent, till we haue by authoritie established in euerie Congregation, theis eternall decrees of Christ (\*). Which being so, let vs I praie you consider more aduisedlie of theis giftes, which as theie are with manie titles commended, so yee maie be commaunded to entertain. But first I cannot ouerpasse in this place the eger and inuectiue speeches of our Auſtor against our Church, wherby she is made ouglie, and (so much as in him is) odious both to vs now liuing, & to all posteritie, and that first, because th'ecclesiastical functions that she ought to haue, she hath not; next, inasmuch as those that she should not haue, she hath; and lastlie, for that them which already she hath, she confoundeth. Of these things by your gentle patience.

1. Calme.

i. Fr. Ser. p. 36.

The bodie of  
the English  
church, a deformed  
bodie.

First therefore what maie those Officers be that our Church should haue, and yet hath not? Our Auſtor answereth. Euen theis already named, and where-of afterward we shall speake. For theis be his verie wordes (\*). *The Church of England (deare Christians) which is the beloned spouse of Christ, which desireth to appeare most beautifull and perfect in the eie of her louer, she wanteth her Pastors, Teachers, Elders, Deacons, and her Attenders upon the poore; therefore she hangeth downe her head for heauines &c. she lieth in caues and dens, being almost ashamed to shew her face, hauinge so deformed and maimed a bedie.* In which wordes I do note by the waie, first his iudgement of our Church, as that she is *The spouse of Christ*, yea, and *The beloned spouse of Christ*; next, that she wanteth theis recited Church-officers, and yet is for all that not onlie *The spouse*, but also

The

*The beloved spouse of Christ*: which both condemneth the Brownistes, Barowistes, and such like as extreme-  
 lie impious, that saie, lacking theis, our Church is no Church, and teach vs besides that theis offices, where-  
 of we now entreat, are not of that necessitie, but that the congregations of Christian people maie be without them, and yet notwithstanding be *The spouse of Christ*, and *Christ his beloved spouse* too. For our Church is the beloved spouse of Christ wanting theis. And I take it, he saith verie true, that without *theis* by him described, *Doctōrs, Pastors &c.* a Church maie be; howbeit most vntrue is it, that without *Pastors and Teachers &c.* there can be a Church, I meane a visible Church, vnlesse the word and Sacramentes maie be administred by men that are no Ministers, which I am sure the word of God wil not beare, and our Auctor is so farre from granting, that he thinketh it vnlawful either for the Doctōrs to minister the Sacraments, or for the Deacons to medle in anie publique exercises of praying, preaching, and such like<sup>(\*)</sup>. And therefore that Church that is said to want her Pastors and Teachers is said to be, I do not saie, *Not the beloved spouse of Christ*, but in verie truth no Church of God at all.

Brownistes &c.  
condemned.

Fr. Ser. p. 40.  
Our Church  
condemned.

Againe, what is it for the Church of England to want her Doctōrs, Pastors &c. is not asmuch as to saie, the Church of England hath no care at al of the wel-fare of the soules and bodies of Christ his members? and can that be *The beloved spouse of Christ*, that loueth not Christ in his visible members? But is our Church destitute of this care? Is there neither prouision for the diseased, impotent, fatherlesse, and poore

Slandered.

members of Chriſt; nor puniſhments for Hæretikes, blaſphemers, and ſuch like vngodly perſons by the eccleſiaſtical cenſures of our Church? God be bleſſed we know by good experience there is. If this Auſtor had ſaid, the orders be not ſo exact as might be, and is to be wiſhed, and that we are not ſo diligent in executing that godlie is and wiſelie eſtabliſhed, he had ſaid wel: but ſaying our Church wanteth al theis, is a ſpeech full ſlandrous, and derogatorie to the ſtate of our Church.

But were it ſo that we want Elders, Deacons, and Attenders vpon the poore ( whoſe care is about the bodies, and behauior of men ) can we be ſaid alſo to want our Teachers? And if Teachers, Paſtors too? yea, ſaith our Auſtor, *The Church of England wanteth her Paſtors, and Teachers &c.* Campion, I meane the Ieſuit Campion ( who for vile attemptes againſt this noble kingdome and Church was iuſtly both condemned and put to death ) he ſaith ( <sup>1</sup> ), That at *Antioch* in which towne the noble name of Chriſtians tooke firſt beginning, there flouriſhed Doctōrs. i. eminentes Theologi, Doctōrs that is excellent Diuines, & Prophets, i. concionatores perquā celebres, Prophets, that is verie famous Preachers. Now ſaith he, *Hos ingentis beneficij loco donatos explodere quanti maleficij eſt!* what wickednes is it with ignominie to driue-awaie theis men giuen for ſo great benefit? *Exploſit aduerſarius.* The aduerſarie ( ye know whom he meaneth ) hath driuen them awaie, ſaith he. There was a Treatiſe about ſome fixe yeares ago publiſhed, and as ye ( my brethren ) do well know, diſperſed among vs in this contrie, it was vpon the 122. *Psalme* ( <sup>m</sup> ), that treatiſe it blazoneth our Magiſtrates to be tyrans, and

<sup>1</sup>. Campion.  
rai. 5.

<sup>m</sup>. R. H. vpon the  
122. *Psalme*.

and by manie argumentes, such as they be, sheweth how the people of this lande be in more grieuous bondage, than euer the Iewes were in Babylon; and deemeth both our Church to be no Church, and vs the Ministers of the word and Sacramentes, to be no ministers of the Lord. *Miles monopodios* among the hundred pointes of Poperie remaining yet in our Church, nombreth the Parson and Vicar<sup>(u)</sup>; insinuating that our Church shal neuer thoroughlie be reformed, till Parsons and Vicars be remoued. All of theis iudge hardlie, and take the Pastors that are now in England not to be the right Ministers of God. And doth not our Auctor in this respect ioine both with the quarreling Soldier, and that contentious Schismaticque, and that dangerous Iesuit, saying that our Church wanteth, I saie not Pastors, or some Pastors, but euen *her Pastors*: I am sure this Church both for doctrine is more sound, and for gouernment as synccere, as was the Iewish synagogue in our Sauiors daies: yet would not he saie of that Church that she wanted her Pastors, but saith he<sup>(o)</sup>, *The haruest is great,* <sup>o. Math. 9. 37.</sup> *but the laborers (are) fewe.* Had our Auctor said, *The laborers* in our Church are but fewe, in comparison of the parishes, he had said the truth, and wee would haue ioined with him in praying the Lord of the haruest, that as we haue manie Pastors, so we maie withal haue fewer loiterers, and moe laborers in his Haruest. This speech might, and trulie haue bine verified of the popish Church, which making seauen degrees of Priest-hood, and hauing *Ordines maiores* and *minores*: yet appoint not so much as one of al those seauen Orders for the instructing the people, and preaching

7. Catech. Trid.  
de Ut. Sacra.  
Canis. catech. c.  
4. Vaux catech.  
c. 4.  
Cal. Institut. li. 4  
ca. 5. § 4. 5.  
8. Math. 28. 8.  
9. The forme of  
Eccl. of Consecra.  
Eccl.  
Contradiction  
with a slander.  
10. Fr. Ser. p. 48.

the Gospel of Iesus Christ<sup>(\*)</sup>; Whereas in the church of England, there is not so much as one Minister but he either is, or sure I am by the word of God<sup>(\*)</sup>, and orders of our Church<sup>(\*)</sup>, should be a Preacher, and by his liuelie voice deliuer the mysteries of our saluation vnto the people.

And yet our Auctor, which here saith that the Church of Englande wanteth her Pastors, and Teachers; after-ward saith<sup>(\*)</sup> how in the same *Manie Churches haue neither eies, nor handes, nor feete, some haue blinde eies and maimed handes*: which wordes albeit theie some-what moderate the rigor of his former speeche: yet are theie no lesse slanderous to our Church. For though true it be some Churches haue blinde eies, and maimed handes (whom the Lord by his almightie power, and for his holie name sake, in due time, amend): yet false is it that some, much lesse, in this land, *Manie Churches haue neither eies, nor hands, nor feete*, that is, neither Pastors to feed the soule, nor lookers vnto the bodies of Christ his beloued members.

2. Crime.

1. Fr. Ser. p. 37.  
"Our Church

Another fault of our Church is, that those Ecclesiastical offices she hath, which she ought not to haue. Therefore saith he<sup>(\*)</sup>, *As she<sup>c</sup> is grieved for the lacke of those partes which are wanting: so she abhorreth and loatheth such as are abounding, as namelie the callinges of Archbishops, Bishops, Deanes, &c. whom th' apostles neuer knew, Sion hath not heard of, Hierusalem which is aboue will not acknowledg, who as theie now do ouer-shadow the tender plantes of the Orchard of God: so theie will in time consume and destroye the whole growth, with the poyson of their corruption, except theie be plucked-up by the rootes<sup>(\*)</sup>*. The which

10. Fr. Ser. p. 21.

which together with other thinges inserted, when I consider, especiallie that place afore al this set-downe (\*) ,namelie that (1) the gouernors of the Church thinke <sup>1. 1b.p.20.</sup> too wel of themselves, (2) do not humblie beg the direction of Gods spirite, (3) expound the word according to their owne fancies, (4) desire to rule as theie list, (5) deuise new Offices, (6) confound those which the Lord hath wiselie distinguished, (7) challenge vnto themselves new titles, new names, princelie prerogatives, and vnlawfull iurisdiction ouer their brethren. Me thinkes I see the spirit of that man who is the father of those vnhappie impes, the Elder and Iunior Martins: so that as he maie be the father to their father Martin, so he maie also be grand-fire to the wags his children, and others of that brood; onlie me thinkes he being bad in speech, theie shew themselves impudent in the hiest degree. Hence are theis their wordes touching Bishops, *Their calling is vnlawfull (\*) , and simplie vnlawfull (x) ; their gouernment is vngodlie (\*) ; not warranted by any lawfull humane constitutions (\*) , but by those lawes that maintaine the Stewes (c) ; theie are Fals-propbetes (d) ; hirelinges or wolues (e) ; Beastes (f) ; grosse beastes (g) ; carnal beastes (h) ; carnal and senselesse beastes (i) ; prophane beastes (j) ; and seruantes of the beast (k) ; Ministers of Antichrist (m) ; worser than Friars and Monkes (n) , for theie are Popes, the chiefe of them is A Pope (o) ; and Pope of Lambeth (p) ; and Pope of Canterburie (q) ; the other Bishops are a brood of pette Popes also (r) ; I quake to think it, enemies of God (s) ; Traitors (t) ; worser than Papistes, than Atheistes, than anie foraine enemies (u) ; I feare to speake it, theis be their wordes, I lie not, God he knoweth, theis and the rest be their vcrie wordes, Theie are the diuels Bishops (x) ; yea, and Diuels incarnate,*

1. Martin in his

Epist. to the E-

pis.

2. Thes. Mar.

39. 40.

3. Mar. Epit.

4. Have you anie

w.

Thes. Mar. 29.

Thes. Mar. 35.

5. Jb. Thes. 34.

6. Jbidem.

7. Mar. Epist. 10

the Epit.

8. Jbid.

9. Have you anie

w.p. 20.

10. Jb.p. 16.

11. Jb.p. 23.

12. Jb.p. 21.

13. Thes. Mar. 59.

14. Ib. Thes. 69.

15. Mar. Epist. 10

the Epit.

16. The Dialogue.

17. Mar. Epist. 10

the Epit.

18. Have you anie

w.p. 3. 34.

19. Mar. Epist. 10

the Epit.

20. State of church

of Eng.

21. Have you anie

w.p. 29.

Thes. Mar. 29.

22. Have you anie

w.p. 15.

23. Ib.p. 29.



<sup>1</sup>. 1b. p. 28.

<sup>2</sup>. The Dialogue

<sup>3</sup>. Thef. M. 46.

<sup>4</sup>. 1b. Thef. 51.

<sup>5</sup>. 1b. Thef. 82.

<sup>6</sup>. 1b. Thef. 85.

<sup>7</sup>. 1b. Thef. 83.

<sup>8</sup>. 1b. Thef. 28.

nat (y), whereof he of Canterburie is Beel-zebub (<sup>a</sup>), even the Prince of duels; so bad are theie as none will defende them but Papistes, and such as bee infected with Popishe errors, (<sup>a</sup>) neither ought anie to obeie them (<sup>b</sup>), neither when theie cite (<sup>c</sup>), nor when theie inhibit (<sup>d</sup>), nor when theie excommunicat (<sup>e</sup>); neither should Magistrates tollerate them in anie Christian kingdome or Common-weale, if theie tender their owne welfare, and desire a flourishing state (<sup>f</sup>).

If such the Bishops be, as theie are now blazoned, out vpon them (fro mine hart I speake it) yea, out of the Church, and out of the world too with them; and it is good seruice both for you, the preachers, to criout, and out too against them; and you, the people, to detest, and you, the Magistrates, to apprehend, arraigne, condemne, and put them, and their partakers to most exquisite, and extreme torments: But if theie be not such, as I stand assured can neuer be proued, then on th'other side vngodlie theie that so wil think, and thrice accursed that so shal write of them: but blessed theie that heare so ill, yet vnderferuedlie.

These late inuectiues whatsoeuer theie haue wrought in your mindes God he knoweth; sure I am that both by manie of the deere children of God, theie haue bine condemned, and in my selfe theie haue raised a greater desire than afore I had, to examine the lawfulness of Bishops in the Church of God; and what I haue noted in the best and most approved writers, either liuing, or aliue in our age, I wil oppose against theis shame-lesse, name-lesse, or by-named seditious Martinists, and their fauorers, the disturbers of our good estate, and common quietnes of the whole Church.

In



In Bishops therefore and Arch-bishops, I obserue two things, one is their Ecclesiastical iurisdiction; th'other is the ciuill honor which theie are magnified with-al by the special fauor of Christian Princes, and Potentates of this world. Concerning their Ecclesiastical auctoritie, three seuerall tymes are to be looked into, to wit, the tyme when first as is imagined by the new platformers theie were instituted; the tyme after ward of blindnes and Poperie; and the tyme since the restoring of the Gospell. At the first I find their callinges and gouernment was lawfull; in the tyme of blindnes and superstition, it was, as it stil is, where Poperie raigneth, most abhominable; superstition being banished, in Christian Churches, theie maie, as tollerable be retained. Of the Popish Bishops, I will saie no more at this time, but of those that both were afore that Poperie tooke place, and yet are in manie places where Poperie is expelled, heare what the iudgment of our best writers, and purest diuines is, and either embrace or reiect it, as God shall moue your hartes.

Bishops iurisdiction.

And for those Bishops that first were appointed in the Church, as we shall finde none of accompt that condemne them, so we shal read much both written and published to their iustification. *M. Calvin* (euen that *Caluin* the great <sup>(\*)</sup>), and among the diuines of our time of chiefest name <sup>(b)</sup>, wrighting of th'ecclesiasticall gouernment of those times, he saith, <sup>(c)</sup> that *The old Church had in a manner nothing disagreeing from the word of God*. He sheweth after-ward that the same old Church had both Bishops <sup>(k)</sup>, and Archbishops <sup>(l)</sup>. For euerie Citie had her Bishop, to whome was committed

Of the first Bishops.

*8. Th. Bez. Epist. 81. p. 329. et Epist. praefixa N. Test. b. Biblioth. Simleri f. 350. Cal. Institus. li. 4. ca. 4. §. 1. k. 76. §. 2. l. 76. §. 4.*

Dioceses.

<sup>m</sup>. *Ibidem* §. 2.<sup>n</sup>. *Ibidem* §. 3.<sup>o</sup>. *Ibid.* §. 2.<sup>p</sup>. *Ibid.*

Prouinces.

<sup>q</sup>. *Ibidem* §. 4.<sup>r</sup>. *Ibidem*. And  
M. Lawne in his  
Abridg. of Cal.  
Institur. p. 208.<sup>s</sup>. Zanch. de Rel.  
2. 25. aphor. 11.<sup>t</sup>. Sadecl de legir.  
voc. Ministr. p. 18  
et deinceps, p. 80<sup>u</sup>. Cal. Epist. S.  
regi Poloniz. f.  
140. & Epist.  
Cramer. Arch.  
Cant. f. 101.<sup>v</sup>. Beza confess.  
c. 5. at. 32.

committed th'ouer-sight not onelie of that place; but of the whole contrie also next adioining; and he in that contrie ( were it great of circuit and populous ) had vnder him diuers ministers that supplied his roome, entituled by the name of contrie Bishops. To this man, saith *Caluin* (<sup>m</sup>), was giuen the title before others speciallie of Bishop, and besides that with other ministers, he was to preach, & minister the Sacraments (<sup>n</sup>), he had that auctoritie in the Church, which a Consul had in the Senate (<sup>o</sup>), and was to see that put in execution which by the common Councell was decreed (<sup>p</sup>). Besides, as euerie Diocesse had her Bishop, so euerie Prouince had an Arch-bishop, and moe prouinces, à Patriark (<sup>q</sup>): and in this doing howsoeuer the Titles might seeme strange, yet if we looke vpon the thing it selfe the olde Bishops, saith *Caluin*, meant to forge no forme of ruling the Church, differing from that which the Lord appointed in his word (<sup>r</sup>). *Zanchius*, (euen reuerend olde *M. Zanchius*) is of iudgement that the thinges ordained concerning Arch-bishops, and the 4. Patriarkes, created euen before the first Nicene Councell, maie not onelie be excused as not euil, but defended also as verie lawfull (<sup>s</sup>). *Sadecl*, with *Cyprian*, *Tertullian*, *Augustine*, *Chrysostome*, and other auncient Fathers of the Church both thinketh reuerendlie, and maketh honorable mention of Bishops, and of their antiquitie (<sup>t</sup>).

Now in those places where the Gospell is aduanced, and Poperie driuen-awaie, that Bishops, and also Arch-bishops lawfullie maie be, not onelie the fore-named *Caluin* seemeth to allow (<sup>u</sup>), but also *Beza* doth grant, when he saith (<sup>v</sup>), *We are not theie, who, if the*  
ruines

ruines of Churches were againe repaired, that would thinke that this order (he speaketh of gathering prouincial Councels by the Metropolitane) or anie other like there-unto, were to be refused. He would doubtlesse refuse, and thinke the same to be refused, were it vnlawfull, wicked, popish, diuelish (and what not) as theis schismatical, and seditious libellers do deliuer. But (saith he againe) *We require two thinges principallie in this place, First, that no tyrannie be brought againe into the Church, as if the holie Ghoste were tied vnto anie certaine seate, or person; next, that all thinges be referred vnto adification, th' old canons themselues being reuoked vnto this end.* Which two cautions obserued, he thinketh the calling euen of Metropolitanes among Christians, not onelie to be tollerable, but lawfull besides. *Zanchius*, speaking of this matter, findeth that the reformed Churches at this present, be ruled either by Arch-bishops, and Bishops, or theie are not; where theie are so ruled, he disliketh it not; and where theie are not, yet in their places he seeth, as al men do, that either there be for Bishops, Super-intendents, and for Arch-bishops, generall Super-intendents; or where that neither Bishops, nor Super-intendents be, yet be there other chiefe persons who beare all the swaie, and haue as great auctoritie as either Bishops, or Super-intendents haue. The controuersie therefore, saith *Zanchius* (\*), must now be not about the thinges themselues, but about names. *Verum cum de rebus conuenit, saith he againe, quid de nominibus altercamur?* But seeing we agree vpon the thinges themselves, whie haue we altercation about names? As if he should saie, It is not for men of learning, wisdom, and iudgment, to

1. Obser. in c. 25.  
aphor. 10. & 11.  
Confess. de Rel.

content about names and titles.

The ciuil honor of Bishops.

The next thing in Bishops and Arch-bishops to be considered, is, their ciuil Honor. Of which that in the Augustane confession to this purpose set-downe, in manie respectes is most worthie our obseruation. It is not vnknownen vnto anie experienced in the Histories of theis latter daies, how at the first, or rather the last reuelation of the Gospel in the daies of *Martin Luther*, as God in mercie raised-vp his instrumentes to bring the true light into the world: so at the same verie tyme (\*), Sathan for his part stirred-up another sort of men, yet professing in shew (though much differing from the faith, and maners of Protestantes) the Gospel of Christ, who vnder the name of Reformation, sought th'ouerthrow in verie deed both of the Church, and of al common-weales. For theie held that al things should be common (\*); that euerie man ought to be for calling, æquall; and that there ought to be no difference of persons among Christians (\*). And as theie helde theis opinions among themselues at the first priuatelie, so after-ward by strength of armes theie endeouored to roote-out the Kinges and Princes of the world, that themselues onlie might rule, and raigne vpon th'earth (\*): and theie had for their Captaines (as *Sleidan* recordeth) diuers, as namelie Bernard Rotoman, Iohn of Leiden, Knipperdoling, and others, by whom theie displaced Magistrates, ouer-threw Churches and Temples (\*), murdered and put to the sword such as with-stood them, and brought most horrible confusion among mankind. Theis their dangerous opinions did not a litle at those daies hinder the building of the church, and

\* *Zanchius miscel. l. 2. side Perseus, S. p. 179.*

Anabaptistes.

\* *Sleidan. Com. de statu rel. et Reipub. l. 6. et 10.*

\* *Ibid. l. 5.*

\* *Ibid. l. 10.*

\* *Ibidem.*

Protestantes.

and raised great troubles to the professors of the truth. With one consent therefore the godlie Princes, and Churches (hence called Protestant<sup>(\*)</sup>) drew the<sup>e. Steiden 166d. 46.</sup> confession of their Faith, that not onlie Th'emperor, Kinges, nations, and peoples then liuing, but al ages ensuing might see the æquitie of their cause, and that the marke wher-at theie aimed was th'onlie aduancement of Gods glorie by the true Religion which theie did professe, and in their time began gloriouſlie like the morning Sunne to ariſe for th'unspeakeable comfort of al mankind. In which their confession, as theie displaie the truth of the Gospel, and th'errors of Poperie: so theie deliuer their iudgement of the ciuil magistrate, and with-al that none might thinke theie sought to make al men æqual in the Church, as Th'anabaptistes contended to haue al alike, both in Church and Common-weale, as it is in the Harmonie of the Confessions<sup>(\*)</sup>, thus theie write, *Non petunt Eccles. &c. The Churches craue not that Bishops with the losse of their honor should bring peace, which yet would beſeeme good Pastors to do: onlie theie craue that theie would ease them of vnlawful burdens, which are new, and receiued besides the custome of the Catholique Church.* And againe, *Non id agitur vt dominatio eripiat Episcopis &c. we would not be mistaken, We go not about to pluck by violence domination from the Bishops, the onlie thing we desire is, that theie would suffer the Gospel to be ſyncerelie taught, and ease vs of some fewe Ceremonies, which with-out synn cannot be obserued.* Thus writ theie, which with the rest in that confession is so liked of Caluin, that in a certain Epistle he saith<sup>(\*)</sup>, *Huic Augustana quide confessioni uolens & iubens subscripsi, This Augustane confession so liketh*

<sup>1. Har. Confess. 5. 17. p. 221.</sup>

<sup>2. Cal. Epist. D. Mar. Schalingio f. 182.</sup>

me, that willinglie and cheerefullie I haue subscribed thereunto. And in so doing he alloweth euen the ciuill honor, that Bishops do, or maie enioie. And whosoever was, or were the publishers, and Censurers of the Churches confessions, theie haue left a perpetual testimonie that theie condemne not ciuill honor in Bishops. For thus write theie euen vpon this verie place of Th'augustan confession<sup>(\*)</sup>, *Quatenus autem expediat Episcopis similis alicuius dominationis speciem habere, munus est piorum magistratuum despicere*, that is to saie, *How farre it is expedient for Bishops to haue a resemblance of some such Lordlines, the godlie Magistrates are to consider*. So that Christian Magistrates maie either endue them which want with countenance, if theie shal think good, and it maie stand with the well-fare of their Churches and Common-weales; or take from them their dignities, if theie be hurtful to their States; or continue them in such places, if theie be aduanced. And Christian policie, me thinkes, theie shew, that by publique wrightinges notifie vnto al men, and namelie vnto the yet aduerfarie Bishops the truth of this matter<sup>(i)</sup>; and how the callinges and dignitie of Bishops in reformed Churches, and the Gospel are not at such variance, but that theie may stande, abide, and at one tyme and place flourish-together, as to Gods great glorie theie haue done, and stil do in our land, as we know, and other men do publish<sup>(\*)</sup>.

Nowe what if it be showen that theis turbulent Spirites, and mutinous heds of our tyme, as theie varie from the iudgment of *M. Culme, Beza, Zanchius* &c. so theie dissent euen from themselves, and gain-  
saie in

<sup>h</sup>. Har. Confess.  
obser. 3. ad Au-  
gust. confess. 5. 17

<sup>i</sup>. De postremis  
Gal. motibus  
p. 369.

<sup>h</sup>. The Refor.  
Pol. p. 63. &c.

Contradictio.



saie in on, which theie affirme in another? Doth not the Mar-prelate so, when he can be content that the L. Bishops, euen as now theie are, should enioie their iurisdiction and honor, would theie condescend to performe his propounded conditions<sup>(1)</sup>? And *Penrie* <sup>*1. Mar. in his 1. Epist. in the end*</sup> in that all scandalous place of his, where he maketh three (he might manie moe besides, if it pleased him) materiall differences betwene our Bishops and the Pope, and cleereth them from the crime of Idolatrie; of claming auctoritie ouer all Pastors; and of vsurping power vpon the ciuil Magistrate<sup>(m)</sup>, of all which <sup>*m. Penries Exhor. p. 36.*</sup> the Pope is, in the highest degree, guiltie, doth he not also thereby conuince them of impietie which charge our Bishops to be Popes, and worser than the verie Papistes?

But (as if this had neuer bine spoken by the Mar-prelate, and his mate, which yet maketh much against the former assertions) consider I beseech you, and that aduisedlie of theis thinges. There is but one truth, my brethren. If theis men (whom we know, and whose doinges all the Churches of God haue in singular price) do saie true, ioine with them, if theie erre, oppugne the. If the Martinistes saie wel, go with them; if theie erre, and their wrightings be seditious, schismaticall, vngodlie, condemne them, euen with al your learning which is great; and zeale, which is fire, condemne, yea, let the whole gouernment, and al posteritie vnderstand, that ye condemne them. Yee cannot show your selues what yee are either in a better cause; or fitter time than now. I am perswaded to be silent now, is to betraie the truth.

I come now vnto the third and last fault laide by <sup>3. Crime.</sup> this



this Auctor vpon our Church, which is, that disorderlie she confoundeth those functions that alreadie she hath. For, saith he, in the Church of England,

<sup>m</sup>. Fr. Ser. p. 40.

<sup>n</sup>. Ibid. p. 41.

<sup>o</sup>. Ibid. p. 40.

Deacons.

<sup>p</sup>. T. C. in his  
Rep. to the Ans.  
of Th' ad. p. 11.

<sup>q</sup>. Beza Confes.  
c. 5. ar. 25.

<sup>r</sup>. 1. Cor. 1. v. 14.  
15. &c.

<sup>s</sup>. Joan. 4. 2.  
<sup>t</sup>. Beza Epist. 83

*There is no distinction but confusion<sup>m</sup>), and intolerable confusion<sup>n</sup>). Theis be hard wordes, beloued, No distinction, but confusion, and intolerable confusion in our Church. But wherefore confusion? In our Church, saith he<sup>o</sup>), The Deacon encroacheth vpon the office of the Pastor. How so? For he praieeth openlie, and ministrETH the Sacramentes. It seemeth therefore that the Deacon maie neither in the name of the people praie vnto God, nor yet minister the Sacramentes. In this place against this assertion of our Auctor, I oppose th' auctoritie both of T. C. and M. Beza; for th' one thinketh that Deacons maie baptize<sup>r</sup>); and th' other saith<sup>s</sup>), That in the ministratiON of the woord and praier, vnder which we comprehend th' administration of the Sacramentes, and the blessing of mariage, the Deacons haue, and that often<sup>t</sup>), supplied the roomes of the Pastors; and thinketh besides, that one and the same person may sustaine th' office both of the Presbytership, and of the Deacon<sup>u</sup>). If therefore Deacons may baptize, and by the word of God supplie the places of publique Pastors, and so openlie both preach, and praie, and minister the Sacramentes, and blesse them that are to be married, and be Elders: who seeth not that our Deacons maie praie openlie, and minister the Sacramentes, and that our Church in permitting them vpon occasion so to do, is not to be charged with confusion, yea, and with that confusion which is intolerable? But where in the church of England doth the Deacon praie openlie, and minister the Sacramentes? And if anie doth, by what*

aucto-

auſtoritie doth he ſo? I thinke it cannot be ſhown  
that our Church giueth ſuch power vnto Deacons;  
ſure I am by their ordination theie haue none at al  
(<sup>v</sup>). Therefore if anie doth ſo with-out auſtoritie, he  
encroacheth in deed, and is puniſhable for his præ-  
ſumption, yet is not the whole Church to be accuſed  
of intolerable confuſion for his raſhnes. If anie haue  
licenſe from the Church, it maie be iuſtified; for the  
Church maie auſtorize Deacons to praie openlie  
&c. If the Church of England giueth no ſuch power,  
and yet it be ſecretlie inſinuated that ſhe doth, I take  
it that again ſhe is ſlandered, & vniuſtly reproached.

Befides, there is confuſion, and intolerable con-  
fuſion in our Church. Wherefore? *Women (do en- V* Women  
*croach) vpon th' office of men.* How ſo? *For theie baptize,* baptiſme.  
ſaith our Auſtor(<sup>v</sup>). But *where doth this Church of Eng- v. Fr. Ser. p. 40.*  
*land allow anie women to baptize,* ſaith the moſt Reue-  
rend now Arch-biſhop of Canterburie (<sup>v</sup>)? If anie  
allege the Communion Booke for prooſe that theie  
maie, *I denie,* ſaith he againe (<sup>v</sup>), *The baptizing by wo-*  
*men to be expreſſed in that booke of Common praier.* It is  
vntrue that anie woman is permitted to baptize, and theie  
are openlie puniſhed that praſume to do the ſame, ſaith D.  
Bridges (<sup>v</sup>). Neither doth the Communion booke make anie  
mention of women, nor doth giue anie auſtoritie to women  
to miniſter the ſame, ſaith D. Whitakers, wrighting a-  
gainſt an horrible Apoſtata (<sup>v</sup>). Therefore certaine it  
is, either that the Auſtor ſaith true, and theis men  
deceau vs by their lying bookes; or theis reuerend  
perſons ſaie true, and our Auſtor with that reuolter  
vniuſtly reproacheth our Church; which whether is  
moſt likelie I leaue it to th' indifferent verdit of you al.

Conſu-

*Forms etc. of  
conſecrating &c.*

A ſlander.

*V* Women  
baptiſme.

*v. Fr. Ser. p. 40.*

*x. D. Whigſie  
in the Def. of his  
Anſ. f. 559.  
7. lb. p. 504.*

*x. In his def. of  
The clef. goner.  
47. p. 576.*

*x. D. Whitakers  
againſt W. Rat.  
ref. p. 5.*

Confusion stil crieth this Auctor. Wherefore? Pri-  
<sup>b. Fr. Ser. p. 40.</sup>uate men (do encroach) vpon th<sup>e</sup> office of publique persons (\*).  
 Whic so? For on man doth suspend from the Sacraments,  
 and excommunicat. Howe this argument followeth,  
 On man doth suspend from the Sacraments, and ex-  
 communicate; therefore priuate men do encroach  
 vpon th<sup>e</sup> office of publique persons, I mind not here  
 to discusse. Of suspension therefore and of Excom-  
 munication. For on man in our Church to suspend,  
 it is either lawful by the word of God, or not lawful.  
 If not lawful, then is it lawful for Ministers to admit  
 al maner of persons, euen boies and moathers, for  
 yeares; fooles and idiots for ignorance; wicked and  
 profane persons for life and conuersation vnto the  
 participation of the sacred mysteries. But this no Mi-  
 nister must do (\*); and euerie good man wil himselfe  
 rather be suspended, yea hanged out of the waie, than  
 giue the Sacramentes vnto such as are notoriouſlie  
 knowen to be vnworthie. He that through feare faint-  
 teth heere and giueth ouer, *Non est pastor sed mercena-*  
<sup>c. Doc. of the Sa-  
 cra. by Dnd.  
 Fenner. Let. A.  
 4. a. D. 8. a.</sup>rius, saith Hemmingius (\*), He is a hireling, he is no Pastor.  
 Notable is that of Chrysostome. Repel stoutlie, saith he  
 (\*), If thou shalt feare man, he wil both contemne thee, and  
 be prouoked vnto worser thinges. Thou hast a Lord who is  
 greater, whome if thou wilt feare, thou shalt both be reueren-  
 ced of mortal man, and loued besides of th<sup>e</sup> immortal God.  
 Now if thou darest not bring vnto me, I wil suffer none to  
 dare theis thinges. Sooner will I die than reach the blood of  
 the Lord after an vnworthie sort. Trulie I wil rather shed  
 my oune blood, than exhibit that so dread-ful blood other-  
 wise than it ought. It is much better to be deprined of life for  
 God, than of God for life sake. Thus spake he. It is  
 there-

a Sermon on the 12. Rom.

25

therefore lawful with-out anie confusion at al for a Minister, for one Minister, euen for euerie Minister in his place, vpon good occasion, to debarre some from the Sacramentes, as theie are well auctorized by our Church to do<sup>(1)</sup>, and punishable if theie do not so<sup>(2)</sup>.

<sup>1</sup> B. of Com. prayer in the order afore Adm. of the L. Supper.

Now tuching Excommunication, though from mine hart I wish, that al disorders in th'exercising thereof were abolished, that the glorie of God therein, as in other his holie ordinances might more shine: yet with others<sup>(3)</sup>, maie we, as we do<sup>(4)</sup>, enioine some one man of the Ministerie to denounce the sentence of the same. And that the administration thereof by th'auctoritie and lawful consent of the Church, maie be committed in some places vnto one man, maie sooner be said, than prooued to be vnlawful.

<sup>2</sup> L. in in 1. 22. B. of Can. 115. of Chan. p. 14.

<sup>3</sup> Q. Ar. 10. be inquir. ar. 16. Excommunication.

<sup>4</sup> N. 9. forms of Com. prayer. Ps. by R. W. p. 75.

<sup>1</sup> B. of Can. 115. Chan. &c. p. 11.

Confusion againe, saith our auctor. And wherefore? *The Doctor (encroacheth) vpon th'office of the Pastor.* How so? *For both indifferentlie teach, exhort, and minister the Sacraments*<sup>(5)</sup>. Here our Auctor granteth, which afore we heard<sup>(\*)</sup> he denied, that our Church hath her Doctors, and Pastors, but with-al he sheweth, that indifferentlie theie maie not both teach, exhort, and minister the Sacramentes. But thus to debarre anie minister of the word from th'exercising of theis, or anie of theis duties, it is a doctrine fetched from the braine of man, not drawn from the fountanes of life the word of God. Th'apostles, whom we, in the ministerie do succeed, were enioined both to teach and baptize<sup>(1)</sup>. M. Beza (speaking of the ioint functions of the Pastors and Doctors, saith<sup>(2)</sup>), *Horum Doctorem &c. The dutie of theis teachers in general is*

<sup>1</sup> Fr. Ser. p. 40.

<sup>\*</sup> p. 7. Contradiction.

<sup>1</sup> Math. 28. v. 19

<sup>2</sup> B. of Confess. c. 5. ar. 25.

E I

diligent-

*diligentlie to preach, and to praie, vnder which are comprised th' adminiſtration of the Sacramentes, and the bleſſing of Mariage.* So that indifferentlie theie maie do al theis thinges. But of the Doctor and Paſtor more afterward by the grace of God. It is therefore another fructe of this fruitful Sermon to charge our Church as faultie, when ſhe deſerues not ſo to be charged.

Ministers  
and  
Magistrates.

\*Fr. Ser. p. 40.

Yet is there more conſuſion in our Church. Wherefore? *The eccleſiaſticall perſon (encroacheth) vpon th' office of the ciuil Magiſtrate, and contrariſie, the ciuil vpon the Eccleſiaſtical.* How ſo? *For theie enterchangeable handle and decide ciuil and eccleſiaſtical controuerſies* (\*). Not interchangeable I take it, but *ſecundum quid*, and ſome-times, and vpon ſome occaſions, which maie be permitted with-out reproch of conſuſion. For albeit the Church and the Common-weale are diuers, and Magiſtracie and the Miniſterie, and the officers of either, diſtinct, and are to know their ſeueral boundes: yet in aſmuch as one and the ſame man maie wel be a member of, and haue lawful intereſt in both, I take, and vnder correction of my betters be it ſpoken, I ſpeake it, that if ſome ciuil Magiſtrates, being members of the Church, be orderlie appointed to deale in ſome Eccleſiaſtical; and if ſome Miniſters of the word, being members alſo of the Common-weale, be fit, for their wiſedome, to deale in ſome ciuil cauſes, neither theis Miniſters in exerciſing ciuil, nor thoſe Magiſtrates in executing eccleſiaſtical auctoritie, are to be condemned. And I am ſure, as *M. Caluin* (\*), *Beza* (\*), and the praſtiſe of the reformed Conſiſtorie at Geneua (\*), are with me for th' one: ſo the moſt learned man beyond the ſeas is of my minde

\*Cal. Epist. N.  
f. 346.

\*Beza Epist.

preſſa N. Teſt.

\*Cal. Epist. Goff.

Olemano f. 228.

minde for th'other point<sup>(1)</sup>. <sup>1. The iudg. of a most lear. man, Gre. Let. B. 6. b.</sup>

It remaineth that I speake of the particular Officers, and Church-functions, which are said should be, and are not, in our Church. And here first I cannot ouer-passe our Auctor his iudgment of theis wordes of Th'apostle, *Whether we haue prophetic &c.* Tuching the which, two thinges be deliuered. First what is not meant, next what is meant therebie. Of the first he saith, *Th'apostle he meaneth not anie singular gift to fore-tel that which is to come;* of th'other, *He meaneth, An ordinarie gift of interpreting the wrightinges of the Prophets, and other Scripture to the edification of the hearer* <sup>(1)</sup>. If heere he had staide, he had not much offended, but not here-with content, when he proceedeth, and both wil proue by certaine reasons (as for that Prophecieng <sup>(1)</sup> is retained among the ordinarie giftes; <sup>2</sup> is limited, to be moderated and ruled by the proportion of saith; <sup>3</sup> the Prophet is commaunded to abide in that calling; <sup>4</sup> is diuided immediatlie into th'office of the Doctōr and Pastor<sup>(1)</sup>: and otherwise doth giue vs to knowe, that *This function is ordinarie, alwaies limited, euer to be retained, common to the Doctōr and the Pastor* <sup>(2)</sup>; and that the Prophet *Is a member, or minister of the word of God, which abideth in the true and sincere interpretation thereof to th'edification of his owne peculiar flock* <sup>(3)</sup>, who seeth not besides the fancies of humane wilddome, the manifold, and too manifest contradictions both of his owne and other mens positions? For first, If Prophecie be a function ordinarie, alwaies limited, and euer to be retained, howe can it be saide to be an extraordinarie gift, as els-where in his Sermon, this Auctor speaking of the temporal and perpetual Offi-

<sup>VV</sup>Whether we haue Prophecie &c.

<sup>Prophecieng</sup> what.

<sup>1. Fr. Ser. p. 54.</sup>

<sup>1. Ibidem.</sup>

<sup>2. lb. p. 55.</sup>

<sup>3. lb. p. 56.</sup>

Contradictions.



<sup>1</sup> Fr. Ser. p. 51.

<sup>2</sup> Lear. disc. p. 5.

<sup>3</sup> Thos. Mar. 10.

<sup>4</sup> Fr. Ser. p. 54.

<sup>5</sup> Ibid. p. 55.

<sup>6</sup> Ibid. p. 56.

<sup>7</sup> Ibid. p. 54-55.

<sup>8</sup> p. 6.

Or an Office  
&c.

<sup>9</sup> Fr. Ser. p. 56.

cers doth saie<sup>(\*)</sup>, and others do affirme<sup>(\*)</sup>, that it hath  
ceased to be an ordinarie function of the Church? Again, e,  
If Prophetic be an ordinarie office, euer to be retained,  
then is the Prophet an ordinarie officer alwaies to be retained;  
and if he be so (as he must of necessitie, when by our Auctor  
his saieing *The Prophet is commaunded to abide in the true and  
sincere interpretation of Gods word<sup>(\*)</sup> to the edification of his  
oune peculiar flock<sup>(\*)</sup>*: howe can this ordinarie officer charged  
with a peculiar flock, and distinguished by his proper giste, from  
the Doctor and Pastor, be yet notwithstanding *Genus*, or an  
vniuersal notion of the minde, hauing vnder it two special  
kinds of Prophets, the Doctor and Pastor, as this Auctor  
saith<sup>(\*)</sup>, and saith againe, and againe? Last of al, If Prophetic  
be a distinct office, and the Prophet a seuerall, perpetual,  
and ordinarie officer, allotted to a peculiar flock, then as  
afore<sup>(\*)</sup> so againe I saie, it must of necessitie follow, that  
there ought to be in euerie Church, Sixe, and not onlie  
Fiue offices, and ordinarie functions; and so besides the  
Doctor and Pastor &c. there must be in euerie Congregation  
a Prophet. Is this to prophetic according to the proportion  
of Faith; or rather is not this to publish idle conceiptes to  
the disquieting the Church and people of God? But would  
to God he did here cesse, and make an ende! But sithence  
he doth not, and he hath the face both to speake, and  
write his fancies, I wil not be affraide for my part to  
displaie, and reprove them. Or an Office saith Thra-  
postle. *The word translated Office*, saith our Auctor<sup>(\*)</sup>,  
signifieth al other ordinarie functions besides the Pastor  
and Doctor; but whether those ordinarie functions be  
Ecclesi-



Ecclesiastical, or Ciuil, he doth not affirme. Again, that the word *office*, is taken in the Scripture sometime generalie for al Ecclesiastical functions, and sometime it is applied to the ciuil Magistrate; and that in this place it signifieth not al ecclesiastical functions, he doth also saie, but that it is not to be referred vnto the ciuil Magistrate, he doth not saie, nor shoue anie reason, whie it is to be vnderstood of other Functions ecclesiastical besides the Doctōr and Pastor; so doubtful are his wordes, and so obscurelie vttered. Besides, what-soeuer he speaketh is of himselfe, not fortified with proofes of anie writer, and auctoritie good or bad: as if what he conceaueth were the verie truth, and to be embraced in that it commeth from himselfe. Of this therefore briefelie both because our Auctōr is brieft, and I would not be tedious.

*Or he that teacheth, on teaching*, saith Th'apostle. Or he that  
 Theis wordes, saith our Auctōr<sup>(\*)</sup>, *as theie shoue th'office of the Doctōr, where-in he must be continualie occupied,* Or he that teacheth &c.  
 c. Fr. Ser. p. 54.  
*not breaking-in vpon anie other ciuil, or Ecclesiastical calling: so theie maie teach vs togeather, what a true Doctōr, or Teacher is, howe to define and distinguish him from al other Ministers in the Church.* Theis wordes be worthie the waieng, beloued, let vs not therefore in silence let them passe. *Or he that teacheth, on teaching*, saith the Apostle: *Theis wordes shoue th'office, and teach the properties, and definition of the Doctōr*, saith our Auctōr. But which of al theis wordes? *He that teacheth, theis? or theis, On teaching?* or iointlie al theis wordes, *He that teacheth, on teaching?* Th'apostle is brieft, and his wordes be euident, *He that teacheth, on teaching.* Yet as  
 fewe

fewe as theie be, and howe manifest soeuer, theie both shoue th'office, and teach the properties of the Doctōr, saith our Auētor. Nowe because Th'apostle is brieft, and our Auētor large, let vs compare our Auētors wordes with Th'apostles, and see whether theis wordes of Th'apostle, wil verifie those wordes of our Auētor. Our Auētor not in this place onlie, but afore also, and after-ward too speaketh of the Doctōr, and of his office: and therefore we are to obserue not what in this place onlie, but which other-where besides he deliuereth tuching the Doctōr and his office.

First, the Doctōr is a Prophet; yea, saith our Auētor, *Th'apostle here calleth the Doctōr à Prophet*<sup>(1)</sup>. That the Doctōr in some sense maie be tearmed à Prophet, I grant; but that *Here in theis*, or anie of theis wordes, the Doctōr of Th'apostle is called a Prophet, I denie, & maruel he dare affirme. Our Auētors former words, where speaking of prophetic he saith, that the calling of the Prophet is deuided into seueral branches<sup>(2)</sup>, into th'office of the Doctōr and Pastor<sup>(3)</sup>, and is common to the Doctōr and Pastor<sup>(4)</sup>, wil nothing pleasure him in this place. For by making againe euen in that verie place the Prophet an ordinarie officer of the Church, endued with a seueral and distinct gife of interpreting the Scriptures, and word of God; betruſted with a peculiar flock<sup>(5)</sup>, he maketh him as ſpecial and ſeueral a miniſter of the word, as is either the Doctōr or Pastor of anie Church, and ſo cannot be *Genus* to the Pastor, and Doctōr.

Next, saith our Auētor<sup>(6)</sup>, *The Doctōr must trulie,*  
and

<sup>1</sup> Ibidem p. 57.

<sup>2</sup> Ibid. p. 54.

<sup>3</sup> Ibid.

<sup>4</sup> Ibid. p. 55.

<sup>5</sup> Ibid. p. 54-56.

<sup>6</sup> Ibid. p. 57.

and soundlie, and reuerendlie interprets the Canonical Scriptures. And do theis wordes of Th'apostle showe and teach so much? Our Auctor we heard afore, did saie how theis wordes, *He that teacheth, on teaching*, shoue th'office of the Doctor, where-in he must continualie be occupied, not breaking-in vpon anie other ciuil, or Ecclesiast. calling; the same our Auctor, as we shal heere, wil showe that as the gifte of teaching, and of exhorting be seuerall giftes, yher-of seuerall Offices in the Church do spring: so is the gifte of interpreting, or expounding the holie Scriptures. And therefore God he hath aswel ordained in his Church (as afore we heard) *Prophets to interpret*, as Doctors to teach, or Pastors to exhort. Which being so, it is plaine, that if, as our Auctor saith, the Doctor be to interpret the word of God, then the Prophet is not an ordinarie Church-officer appointed to that ende (which afore was affirmed); but if the Prophet be such an ordinarie officer to that ende appointed, and yet the Doctor is to interpret the holie Scriptures, it is againe apparent by our Auctors interpretation, that the Doctor maie break-in vpon an other mans function, which he maie not do by theis wordes of Th'apostle, saieing, *He that teacheth* (let him attend) *on teaching*, not on interpreting the Scriptures.

Contradiction.

Againe, saith our Auctor<sup>(m)</sup>, *The Doctor must be diligent and continue in teaching true doctrine to his owne people*. Theis wordes, *He that teacheth on teaching*, show not this thing; and whether the Apostle meant such onlie as were betruisted with seuerall Congregations, or Euangelistes, or Apostles, or al sortes of Teachers, as is most likelie, theis wordes, *He that teacheth, on teaching*,

<sup>m. lib. p. 57.  
58. 59.</sup>

teaching, do not manifest.

<sup>a</sup>. *Ibid.*

<sup>a</sup>. *Ib.* p. 59.

<sup>r</sup>. *Ib.* p. 40.

<sup>a</sup>. *Ib.* p. 61.

<sup>r</sup>. *Ib.* p. 60. 64.

<sup>a</sup>. *Math.* 28. v. 19

<sup>a</sup>. *Mar.* 16. 15.

<sup>a</sup>. *1. Tim.* 4. 13.

<sup>a</sup>. *1. Tim.* 6. 2.

<sup>r</sup>. *1. Tim.* 3. 2.

<sup>a</sup>. *Tit.* 1. 9.

Moreouer, saith our Auctor<sup>(\*)</sup>, *The Doctor* (sauiug that he is to confute errors, and shut-up the mouth of th'aduersarie<sup>(\*)</sup>, he must onlie teach, and neither exhort vnto godlines, nor applie his doctrine for th' use and benefit of his people. That our Auctor is of this minde and opinion it appeareth in that both afore<sup>(\*)</sup>, he accuseth our Church of intollerable confusion in that *The Doctor and Pastor do indifferentlie both teach and exhort*; and after-ward he so describeth à Pastor, as if he onlie were to exhort, and make application of that he deliuereth<sup>(\*)</sup>, as he which must labor about the hart and affections, where-as the Doctor is occupied onlie about th' understanding part<sup>(\*)</sup>. Nowe when Th'apostle saith, *He that teacheth on teaching*, doth he teach, and are we to learne that the Doctor must onlie teach, and neither exhort, nor applie his doctrine? do theis wordes of Th'apostle showe, or teach theis thinges? Naie, can it be iustified, I saie not from theis, but from anie portion or particle of Scripture whatsoeuer that anie minister of the word in either Testament, old or newe, should onlie teach, and neither exhort, nor applie that vnto his auditorie, which from the word of God he hath vttered? Th'apostles were enioined both to teach<sup>(\*)</sup> and preach<sup>(\*)</sup>; Th'euangelistes were to giue attendance to reading, to exhortation, (and) to doctrine<sup>(\*)</sup>; to teach and exhort<sup>(\*)</sup>; Bishops must not onlie be apt to teach<sup>(\*)</sup>, but also able to exhort with wholesome doctrine, and improue them that saie against it<sup>(\*)</sup>. Th'apostles did both teach and exhort; The Euangelistes did likewise teach and exhort; *Timotheus*

*suit*

*fuit Pastor & Doctor*, saith Sadeel (<sup>a</sup>), *Timothie was both* <sup>a. De legit. voc. ministr. p. 70.</sup>  
 à Pastor, and à Doctor, and did both teach and exhort.  
 We maie not ordaine moe officers than God hath  
 appointed. Hath the Lord enioined anie man to be  
 à Teacher of his people? *Let him, and al men know that*  
*the giste of teaching doth with-al include, that such as gain-*  
*saie be reprooned, such as do synn, be reprehended; such as are*  
*dul, be stirred-up. This both Christ for his oune part did, and*  
*commanneded al his Apostles to do,* saith Musculus after his  
 manner both grauelie, and trulie (<sup>b</sup>). <sup>b. Musculus in c. 28. Math. f. 682</sup>

But this in diuinitie of al is most vnfauorie, that he  
 who especialie is to teach the principles of true Reli-  
 gion; th'articles of the Faith; the commaundements  
 of God; the doctrine of the Sacramentes, should not  
 præsume to make his people knowe that the know-  
 ledge of those thinges pertaiue euen vnto them.  
 Naie, who can teach, and teach profitablie, which  
 applieth not the thinges he saith vnto the proper cir-  
 cumstances of tyme, of places, of persons, and such  
 like? Speake to al men, and you speake to no man.  
 Take-awaie from doctrine application, and you take-  
 awaie the libertie of Teachers, and bring them into à  
 bondage worser than death it selfe; againe take-awaie  
 application from doctrine, and you take-awaie life  
 from the word, and make it, as it were à word with-  
 out hart, with-out sense, with-out comfort. To bring-  
 in therefore theis Doctors into the Church, yea into  
 euerie particular Church, how hurtful ! but to make  
 S. Paul, yea God himselfe the auctor, and that by  
 theis wordes of Th'apostle, *He that teacheth, on tea-*  
*ching*, howe repugnant to the course of the holie  
 Scriptures !

Application.

Doctrine with-  
 out applicati-  
 on.

F 1

Besides,

<sup>a</sup>. Fr. Ser. p. 40.

<sup>a</sup>. Ibid. p. 61.

Teach and  
baptize.

<sup>a</sup>. Ibid. p. 37.

Besides, as the Doctor is onlie to teach, and neither to exhort, nor applie his doctrine: so must he onlie teach, and not inter-meddle with the ministration of the Sacramentes. For it is a Confusion in the Church of England (as you haue heard <sup>(c)</sup>), and must heare it againe, for the Doctors and Pastors indifferently to administer the Sacramentes. The Doctor is onlie to teach, but the Pastor must continue in exhortation wisely applied &c. and in the ministration of the Sacramentes <sup>(d)</sup>. Nowe heere we must stil obserue that Th'apostle saieing, *He that teacheth, on teaching*, sheweth and teacheth so much by those wordes. But vane man he that so doth thinke, and ouer-bold that so dare write. For what thinketh our Auctor of the Doctor? I hope as of à publique minister of the word, & as none of the common and vulgar people. Nowe are not the Ministers of the word to administer the Sacramentes also? hath not the chiefe amongst them defended, that *idem est verbi & Sacramentorum minister, et à conuerso*? Yea, are not theie to baptize, and so by à *Synchdoche* to celebrate the L. Supper, which are appointed of the Lord to teach? To alter this, is it not to alter the diuine ordinance of Iesus Christ? And to bring-in newe ministeries and ministers into the Church? That which our Auctor saith of Bishops, and Arch-bishops <sup>(e)</sup>, we maie trulie saie of theis Doctors, and newlie inuented Ministers, *Th'apostles neuer knewe them, Sion hath not heard of them, Hierusalem which is aboue wil not acknowledg them.*

Last of al, as the Doctor must onlie teach, and neither exhort nor applie his doctrine, nor minister the Sacramentes: so maie he also not break-in vpon  
anic



anie other ciuil, or Ecclesiast. calling, saith our Auctor <sup>1. Ibidem p. 57.</sup> (<sup>1</sup>). Nowe if true it be that the Doctors office consisteth in theis thinges, it cannot be true which afterward he saith, that the Pastors and Doctors maie exercise Ecclesiast. iurisdiction with the Elders (<sup>2</sup>); <sup>2. Ibid. p. 67.</sup> for that is to break-into the Ecclesiastical calling of other men: but if he maie also be a Gouernor with other Elders of the Church, then doth not *his whole function consist* (<sup>3</sup>) *in onlie teaching true doctrine to the* <sup>3. Ibid. p. 60.</sup> people committed vnto his charge (<sup>4</sup>). I conclude <sup>4. Ibid. p. 57. &c.</sup> therefore this point, saing of our Auctor, and such like, as S. Paul said of the vane heds of his tyme (<sup>5</sup>), <sup>5. 1. Tim. 1. 7.</sup> *Theie would be Doctors of the Lawe, and yet vnderstand not what theie speake, neither whereof theie affirme.*

Or he that exhorteth, on exhortation, saith Th'apostle. <sup>Or he that Exhorteth &c.</sup> *This is the gifte of exhortation, which gifte of exhortation elf-where is called the Pastor, saith our Auctor* (<sup>6</sup>). As wel <sup>6. Fr. Ser. p. 60.</sup> maie Exhortation be tearmed Pastor, as the Pastor called Exhortation. But thus it pleaseth our Auctor to speake. Nowe what maie this Exhortation, or Pastor be, and what his office? *A Pastor is a Prophet*, saith our Auctor, (<sup>7</sup>), <sup>7. Ibid. p. 61.</sup> *that vpon sounde doctrine grounded vpon the sincere interpretation of the Scripture, continueth in exhortation wiselie applied to the present vse, necessitie, and adification of his people, and in the ministration of the Sacramentes.* After which our Auctor he vttereth manie thinges tuching exhortation, and the wise manner and necessitie of exhortation, and of the necessarie residencie of the Pastor: and doubtlesse had he bine as prudent in the rest, as he speaketh wel there-in, sure I am for my part I had bine none aduersarie of his at this present. For as S. Paul saith (<sup>8</sup>), <sup>8. 1. Cor. 13. 2.</sup> *We cannot*

*do anie thing against the truth, but for the truth.* Wherein therefore he saith wel, I ioine most gladlie with him, but when he swarueth from the word of God, and deliuereth the vane imaginations of his oune braine, I cannot but dissent from him, were he as deere vnto me, as Ionathan was to Dauid. And therefore I retorne againe to his description of the Pastor, where-in are to be noted, that the Pastor is ' A Prophet; ' to interpret the Scriptures; ' to exhort; ' to apply his exhortation; ' lastlie to minister the Sacramentes.

4. Pr. Ser. p. 56.

Our Auctor, as we heard, hauing alleaged Th'apostles wordes, *Or he that teacheth on teaching*, addeth immediatlie afterward (\*), *Theis wordes as theise shoue th' office of the Doctōr &c.* The same Apostle saith in the verie next wordes, *Or he that exhorteth on exhortation*; do not theis wordes of Th'apostle aswel declare the office, and properties of the Pastor, as did those wordes manifest the function, and nature of the Doctōr in that place? Theie do, and surelie our Auctor hath as good reason to alleage them for the one, as for th'other. Whie then saith he not heere, *Theis wordes, he that exhorteth, on exhortation*, shoue and teach the nature and office of the Pastor, as th'other did of the Doctōr? Sawe he the vanitie of his former speech, and therefore thought best to be silent now? But necessarilie to vnderstand, and to vtter thinges is one, and the same matter. His iudgment is therefore that theis wordes, *He that exhorteth, on exhortation*, implice whatsoeuer we heard deliuered concerning the Pastors office.

Diuers thinges afore I vttered about the Doctōr, and

and namelic that he is a Prophet, and on that must interpret the Scriptures, which is heere said of the Pastor, namelic that he is a Prophet, and an interpreter of the Scripture; that I haue said would be repeated in this place, but I must ouer-passe it to auoide tediousnes. This therefore I saie shortlie vnto this description of a Pastor, If theis wordes, *He that teacheth, on teaching: Or he that exhorteth, on exhortation*, containe and teach the distinct offices of the Doctor and Pastor, and therebie it is gathered that the Doctor is onlie to teach, and not exhort, nor applie; by the same reason it followeth that the Pastor must onlie exhort, and not teach. For the collection of th'one is as good and substantial as th'other. And againe, If theis wordes, *He that teacheth, on teaching*, do implice that the Doctor must onlie teach, and not minister the Sacramentes; theis wordes, *He that exhorteth, on exhortation*, do also forbid the Pastor to minister the Sacramentes, and wil him onlie to exhort. Nowe he that wil saie the Pastor must, and the Doctor must not minister the Sacramentes; the Pastor must exhort, and applie, but the Doctor maie not, he had need to bring good prooffe beside his bare wordes, for his assertion, which our Auctor doth not. His credite is not such, be he what he be maie, that his wordes wil be receaued for truth, if theie bring not the written word to warrant themselues with-al.

Moreouer, the Pastor as he must exhort, so he maie also teach (for both our Auctor saith<sup>(c)</sup>, *Ex-<sup>c</sup>. Ibid. p. 61.* *hortation must be grounded vpon doctrine*; and in the Learned discourse we finde<sup>(c)</sup>, that *The Pastor teacheth and exhorteth with-al*. Wherebie it appeareth that the

Contradicti-  
ons.

E. Fr. Ser. p. 72.  
73.

*ibid.* p. 60. 64.

the Doctors and Pastors office be not so distinct, but that on and the same person maie verie wel do and performe both duties. And so it is not of necessitie that in euerie Congregation there be à Pastor and Doctor, especialie such à Doctor and Pastor as our Au<sup>th</sup>or doth describe, and præscribe (\*). For one man verie fitlie maie discharge both functions.

That same reason of our Au<sup>th</sup>ors (<sup>b</sup>), *Mans soule hath two partes*; therefore there must be in euerie Congregation two distinct Ministers, One to teach, and bring knowledg vnto the minde, as the Doctor, the other to reforme, and bring into order th' unrulie affections, as the Pastor, it is no Scripture, nor collected from the Scripture, yea is against the Scripture, which appointeth none to teach, but theie are also to exhort, as afore yee heard (\*); and therefore concludeth nothing, but rather disperleth the seed of erroneous doctrine. Besides, theie which from the word of God deliuer howe the Pastor is both to teach and exhort with-al (<sup>i</sup>), and saie, as doth Bullinger (\*), that *there is no man so grosse headed that can denie how the same men are called by the names of Doctor and Pastor*; theis men theie shoue both the weakenes of our Au<sup>th</sup>ors argument, and good remedies (so farre as man can helpe) for the diseases both of harte and minde, by the Pastors faithfull executing of his oune office. To saie therfore that Th' apostle præscribeth two seuerall physicions for the two seuerall partes of mans soule, because Th' apostle mentioneth the two seuerall giftes of Teaching and of Exhortation, as it is à manifest wresting and peruerting of Gods word: so is it à violent enforcing of S. Paul to saie that which he neuer meant,

*Piscator ana-  
lys. apist. P. ad  
Ephes. c. 4. p. 117.  
B. Bulling. dec. 5.  
Ser. 3.*

meant, nor had in commission to enioine.

But proceed wee. *He that distributeth* (let him do it) *with simplicitie*. From the ministers of the word (the Apostle) *he commeth to other Officers, which haue à charge either of a part of the Congregation, as Deacons, and Attenders upon the sicke; or of the whole, as Elders*. Theis be our Auctors oune wordes<sup>(\*)</sup>. But we must note theie<sup>a. Fr. Ser. p. 65.</sup> be onlie said, not proued at al.

He that distributeth, &c.

The first officer is the Deacon, saith he. How shal we knowe that? He answereth, Th'apostle saith, *He that distributeth in distributing with simplicitie*, therefore he speaketh now of the Deacon, who is called the distributor. It cannot be denied but mention is made of the distributor; but that by the distributor the Deacon is here meant, for aught that is said either by the Apostle in this place, or by our Auctor in his exposition, maie stil be denied. Yes, saith he, the Deacon is called heere the distributor, *wherebie appeareth his office and function what it is*. And do theis wordes of the Apostle, *He that distributeth, with simplicitie*, shoue also the office of the Deacon, as did th'other, *He that teacheth on teaching &c.* declare the dutie of the Doctor and Pastor? As did those, so do theis, saith our Auctor. For herebie appeareth the Deacon his office and function what it is. What therefore is the Deacons function notified and made apparent in theis wordes of Th'apostle, *He that distributeth with simplicitie*? A Deacon is an officer which continueth in distributing the common liberalitie of the Church, according to the necessitie of al the poore members thereof, saith our Auctor<sup>(b)</sup>. Here be manie thinges whereof I feele litle, or rather nothing manifested by Th'apostles wordes.

Deacons.

Yes,

e. *Ibidem.*

Contradiction.

Yes, saith our Au<sup>r</sup>or<sup>r</sup> (<sup>c</sup>), *The first is plaine in the texte, that he is a distributer of the Church goodes appeareth in the fourth of the Actes and sixt.* What heare I? I looked that the whole description of the Deacons office should apparentlie be deriued from Th<sup>e</sup> apostles wordes, and haue we now that the first parte is plaine in the texte, and the rest fortified by the fourth and sixte chapter of the Actes? Then this cannot be true that in theis wordes, *He that distributeth &c.* th<sup>e</sup> office and function of the Deacon appeareth what it is. For theis wordes, *He that distributeth*, pointe vnto the Deacon the officer, and the 4. and 6. of the Actes describe his office. Is our Au<sup>r</sup>or<sup>r</sup> so staide that he wil infringe in one, which he affirmed in another place, and that in one Sermon in one houre, in one minute, in a manner, with one breath? And yet is it not apparent that the first parte of this description, much lesse that the whole office and function of the Deacon appeareth in theis wordes, *He that distributeth, with simplicitie.* For what is the first parte of the description? Is it not that *A Deacon is an officer*? But doth it appeare by theis wordes, *He that distributeth, with simplicitie*, that a Deacon is an Officer? Yea doth it appeare therebie that *He that distributeth* is the Deacon? Maie not theis words with as great glorie vnto God, with as good profit vnto man, as wel of euerie liberal Christian in general, man or woman, as of the Deacons onlie be vnderstood? yea, maie we not more safelie expound them (for aught that yet is seene to the contrarie) of al bountiful Christians, when it is controuersie, and verie doubtful, whether the Deacon be meant therebie or no? And were theis words  
to be



to be vnderstood onlie of the Deacon: yet do neither  
theis of S. Paul, nor th'other out of the 4. and 6. of  
Th'actes, prooue and confirme the thinges by our  
Auctor deliuered tuching the Deacon. For although  
it be granted that the Deacon *Is to continue in distribu-*  
*ting the common liberalitie of the Church according to the*  
*necessitie of al the poore members there-of*<sup>(1)</sup>, and to marke <sup>d. Ibidem.</sup>  
*the necessitie of the poore, and accordinglie to distribute*<sup>(2)</sup>: <sup>e. Ibid. p. 66.</sup>  
yet that the Deacon *Is occupied onlie about the poore*<sup>(1)</sup>, <sup>f. Ibid. p. 69.</sup>  
and so busied about them, that he maie neither praie  
openlie, nor minister either of the Sacramentes<sup>(3)</sup>, <sup>g. Ibid. p. 40.</sup>  
as our Auctor teacheth, howe can it either from this  
place of S. Paul, or from those chapters of Th'actes,  
or from anie other place of Scripture be collected?  
I am sure Diuines of good note both among our  
selues<sup>(4)</sup>; and others<sup>(5)</sup> as in parte I haue alreadye  
shoven<sup>(6)</sup>, do deliuer the contrarie.

*He that ruleth with diligence.* This our Auctor ex-  
poundeth of the Church gouernors, tuching whom  
he deliuereth diuers thinges both about their per-  
sons, and office. Concerning their persons he shew-  
eth that Th'apostle by saieng, *He that ruleth*, meaneth  
al those that gouerned the Church, *where-of some la-*  
*bor both in word and gouernment, as the Pastors & Doctors*; <sup>Elders.</sup>  
*some onlie in gouernment, as the Elders*<sup>(7)</sup>. Vpon theis  
wordes, *He that distributeth &c.* we heard howe S.  
Paul *From the ministers of the word came to other officers,*  
*which haue à charge either of à parte of the Congregation,*  
*as Deacons, & Attenders vpon the sicke; or of the whole, as*  
*Elders*<sup>(8)</sup>. Came Th'apostle then from the ministers  
of the word to other officers, and hauing onlie said,  
*He that distributeth with simplicitie*, is he retourned vnto

Contradictions  
manifest.

<sup>a</sup> Ibid. p. 57.

<sup>d</sup> Ibid. p. 59.

<sup>e</sup> Ibid. p. 61.

<sup>f</sup> Ibid. p. 69.

<sup>g</sup> Ibidem p. 50.

and so the like  
effect. p. 39. 51.

56. 57. 61. 65.

67. 77. 79.

<sup>h</sup> Ibid. p. 35.

<sup>i</sup> Ibid. p. 64.

<sup>k</sup> Ibid. p. 68.

the ministers of the word again? And were the Elders by those wordes of our Auctor no ministers of the word; & are now by theis wordes of Th'apostle both the ministers of the word, & other men besides of the Congregation, the Elders? And were the Doctors onlie to teach<sup>(c)</sup>, and confute<sup>(d)</sup>; and now maie the Doctors not onlie teach & confute, but also gouerne the Cōgregation? And were the Pastors to continue in exhortation wiselie applied &c. and in the ministratiō of the Sacramentes<sup>(e)</sup>: and maie the same Pastors both teach with the Doctors, & moderate the church now with the Doctors, & Elders? And speaketh Th'apostle here of diuers gifts, & distinct functions in the Church<sup>(f)</sup>; and yet alloweth he one man as the Doctor, to haue two, & another man, as the Pastor, to haue three distinct functions in the Church? And are publique persons charged by this texte to abide in their seuerall callings, as in their seuerall standing places, with-out breaking vpon the functions of others<sup>(g)</sup>: and yet maie one & the same man haue diuers and distinct offices, and abide vpon them al? And is the calling of the Doctors, to teach; the Pastors, to exhort; the Elders, to rule &c.<sup>(h)</sup>: and yet maie the Doctor take vpon him th'office of gouerning, and so not attend vpon teaching; and the Pastor th'offices of teaching, and ruling, and so not continue in exhortation? And is the Doctor to be occupied about the minde, and the Pastor about the hart and affections<sup>(i)</sup>; and are now both the Doctor and Pastor besides to handle and decide al such matters and controuersies both in doctrine and manners, as belong to Ecclesiastical gouernment<sup>(k)</sup>? And be al theis thinges gathered from our Texte? Is it probable,

probable, yea is it possible that S. Paul would, or could saie, & vnsaie, and gain-saie, as our auctor doth make him? To belie the Deuill, theie saie, it is a synne; what is it then to make Th'apostle, such an Apostle; euen Th'apostle Paul, yea the Spirit of God, euen God him selfe th'auctor of vntruthes? and the father of absurd, ridiculous, and wiked imaginations?

Idle also be our Auctor his thoughtes in the next Their Office, place tuching th'office of Elders. Which are described to be *Church-officers, or Censors of manners, who by correcting, and admonishing the unrulie, and encouraging of the good, pravented offenses, and continued in ruling and governing the Church which depended vpon them* (<sup>1</sup>). On <sup>1. Ibid. p. 67.</sup> would think their whole office were contained in theis wordes, and that more could not be required of those Elders, that are Censors of manners, than here is set-doune: yet in the wordes next immediate ensuing, saith our Auctor, *Their Office was chiefe- lie in assisting the Pastors and Doctors in admonishing the unrulie seneralie, by comforting the feeble minded, by pra- uenting of offenses, which otherwise might arise; in suspen- ding the unworthie from the Sacramentes; in excommu- nicating of the obitinate; in absolving the repentant; in ordaining and remouing Church-officers; finalie in hand- ling and deciding al such matters and controuersies in doc- trine and manners, as belong and appertaine to Ecclesiast. gouernment* (<sup>2</sup>). What more can be demaunded of anie <sup>2. Ibid. p. 68.</sup>

Elders in the Church than here is, giuen vnto the Censors of manners? And yet here-in neither doth it wholie consiste, but the chiefe part of their office onlie. For their office was chiefe- lie in assisting the Pastors & Doctors, saith our Auctor. If here-in their whole dutie

Suspicious  
wordes.

be not contained, what more is laide vpon them. It maie suffice that the chiefest thinges be knowen, the rest our Auctor thinketh good to conceale. But briefelie at the first, and largelie afterward so to describe their office as he doth, and yet to saie that this is but the chiefest part of their office, when theie are to deale in al Ecclesiast. causes, I take it not discretlie saide, nor dutifulie deliuered vnto the people. And better had those wordes bine vnfaide, then so vnperfectlie set-doune, as anie suspicion maie be left in the mindes either of the present auditorie, or of the posteritie to come, that the Elders, as Church-officers, maie deale either in moe Ecclesiastical thinges than here be nominated, or in anie ciuil causes whatsoever.

<sup>a</sup> Ibid. p. 67.

Againe, it maie be demaunded whether the Ministers of the word onlie, or the Censors onlie, or both Ministers and Censors together, are in this place to be vnderstood. I graunt our Auctor maketh two sortes of Elders whereof *some labor both in word and gouernment, as the Pastors and Doctors, some onlie in gouernment as the Elders, called by the common name* (<sup>a</sup>): yet when I consider both what in his description of Elders, and afterward is deliuered tuching theis Gouernors, I see it quæstionable who are the gouernors that be to deale in theis, and moe then theis, Ecclesiast. causes. For when our Auctor saith, as we heard, that *Their office was chiefelie in assisting the Pastors & Doctors in admonishing the unrulie seuerallie &c.* must we thinke the Censors did admonish, suspend, excommunicate &c. or rather that theie *Assisted the Pastors and Doctors when theie did admonish, comfort, suspend &c.*

If

If theie did but *Assist* the Pastors and Doctors (as our Auctor heere saith) it should seeme the power and auctoritie of doing al theis thinges was in the Pastors and Doctors. And if this be so, then haue we that the Pastors and Doctors besides that theie are Ministers of the word, theie are not onlie to handle and iudicialie to decide al Eccles. matters and controuerſies in their particular Parishes, as the Bishops nowe do in their Diocesses; but ouer and that to deale in other thinges that are not meerelie Ecclesiastical (though chieflie in them) which before (\*) he reproached our Church for (\*). Newe Bishops, and their Iurisdiction. \* p. 25. 1<sup>o</sup>. Ibid. p. 40.

And againe, in saieing that *Herebie* (euen by th'administration of this gouernment by Censors) the Pastors and Doctors should haue a true relation from their Seniors tuching the state of their flock (\*), it should seeme on th'other side, that the dealers in this gouernment were not the Pastors and Doctors (as also it is in the newe forme of Common praier (\*), but the Elders of each Congregation, called here by our Auctor, the Censors of manners; which brought a true relation vnto the Pastors & Doctors tuching the state of their flock, wherebie theie should much more frutfulie be occupied in teaching and exhorting (\*). And theis Elders who are theie? Not ministers of the word. For, saith our Auctor (\*), *From the Ministers of the word (Th'apostle) he commeth to other Officers, which haue a charge &c. of the whole (Congregation) as Elders; and againe, Of gouernors some labor onlie in gouernment, as Elders, called by the common name (\*)*. And maie not the ciuil men, being Christians, be Church-officers, and deale in Church matters, euen in admonishing, comforting, suspending. 1<sup>o</sup>. Ibid. p. 76. 2<sup>o</sup>. Newe forme of Com. praier. &c. p. 24. Fr. Ser. p. 76. 3<sup>o</sup>. Ibid. p. 85. 4<sup>o</sup>. Ibid. p. 67.

ſuſpending, excommunicating, ordaining, and removing Eccleſ. Officers, euen the Miniſters of the word, if need ſo require? And maie not then Eccleſiaſtical perſons, euen Miniſters of the word, if yee wil, Biſhops, being orderlie called there-unto deale aſwel in ciuil matters? And is it then ſuch a confuſion for ſome ciuil, yet godlie and profeſſed Chriſtian Magiſtrates, in ſome Eccleſiaſtical; and for ſome Miniſters, though fewe, to deale in ſome ciuil cauſes, when in euerie pariſh (by our Auctors doctrine) euerie Miniſter of the word maie deale in ſome thinges that are not (though theie muſt chieſelie be) Eccleſiaſtical; and manie ciuil perſons, happelie Earles, Barons, ciuil Magiſtrates, farmers, and artificers, maie both handle and decide al Eccleſiaſt. cauſes, and controuerſies, and beſides both ſuſpend, excommunicate, place and diſplace, ordaine and remove the Miniſters and Preachers of the word?

If anie obieſt that our Auctor hath quoted much for his aſſertions, I anſwere he hath quoted I confeſſe, ſondrie places of Scripture; but onlie againe I ſaie he hath quoted them, and proued nothing; and prooue theis thinges that he hath ſaid of the Elders and their office it is impoſſible by thoſe places of Scripture. For ſaith our Auctor (\*), *The prooſe of al which particular duties, I cannot for lacke of tyme ſtand-upon, onlie I wil quote the places of Scripture.* And to ſpeake of his allegations, eſpecialie being not applied, I cannot for lacke of tyme neither ſtand-upon.

*\*. Ibid. p. 68.*

He that ſheweth mercie &c.

*\*. Fr. Ser. p. 70.*

I therefore come vnto the laſt wordes of my texte, *He that ſheweth mercie with cheerefulnes.* This is the laſt giſte, ſaith our Auctor (\*), *and the proper Office of thoſe which*



which being relieved by the Church were appointed to looke vnto the poore which were weake, and sicke, and the poore strangers. So that a shewer of mercie is he, or rather she (for the companies of such as executed this dutie consisted especialie of widowes) which by the gouernors of the Church, and consent of the people, was appointed to help the poore impotent, and poore strangers in those duties where-in theie could not help themselves, hauing neither frendes, nor kinsfolkes to help them. So farre hee. We are againe in theis wordes of our Auctor to note theis Officers who theie be, and also their office. Concerning the Officers, the Apostle saieing, *He that sheweth mercie*, meane as our Auctor expoundeth the wordes, for sexe, men and women, but chiefelie women (for the *Shewer of mercie is he, or rather she*); for number not a few, but manie, yea manie companies both of men and women, but chiefelie of widowe-women (for the companies of such as executed this dutie consisted especialie of widowes); for state, poore men & desolate widowes, euen so poore, that theie are to be maintained at the common charge and liberalitie of the Congregation (for theis were relieved by the Church).

Nowe, beloued, be it Th'apostle should heere meane another sorte of Church-officers (which thing maie be denied, and that with more probability of reason, than it can be affirmed; and sure I am the Marprelate himselfe, as afore (\*) I noted doth gain-saie, in saieing *The shewer of mercie is a Church-servant, and no Church-officer*; and manie that I could name, do verie religiouse abtaine from tearming the shewer of mercie a Church-officer (al which be aduersaries in this point to the Auctor of this Fr.

Sermon):

\*.p. 2.

Contradiction.

Sermon) : Yet is our Auctor so farre distracted from himselfe, that he thinketh anie of reasonable sense and vnderstanding wil belecue that either in Th'apostles tyme, there were such officers ; or that by Gods word there must be, and that in euerie Congregation, I saie not a fewe, but manie, yea diuers companies, and that both of men and women, of poore men and poore widowes ; and that liuing at the common charges of the Church ; and that to th'end theie should onelie attend vpon other poore impotent, and poore strangers ?

If the number of the poore officers be so great that theie do consist of seuerall companies, of men and of women, in euerie particular Parish ; it cannot be denied but the companie of the poore in the same parish, whome theie are to attend-upon, must be exceeding great. Then howe great, and not onlie great, but rich, wealthie, and populous besides had euerie parish need to be, that is to maintaine so manie companies of poore officers, besides the huge number of poore, sicke, impotent, fatherlesse, and strangers ? yea, besides the sondrie sortes of Eccles. officers, Pastors, Doctors, Elders, and Deacons ; who hauing seuerall offices for the publique benefit, whereon theie do attend, are also to haue publique maintenance of the parish, according vnto the dignitie of their callings, th'importance of their offices, and their number ? Or shal we thinke theis widowes and attenders vpon the poore (because here onlie he mentioneth relieuing) are onlie to be relieved by the Church, and not other officers, which both take more paines, and vniuersalie for the wel-fare either  
of

of the soules, or bodies, or bodies and soules of the whole Congregation: And if theie must, consider then with your selues what Parishes we shal haue hereafter through-out the land: And see howe manie wilbe in euerie Diocesse: And whether as the number of Parishes must needes be fewer; so the number of Preachers must not also of necessitie be lesse, yea farre lesse than nowe (thanks be to God) it is: And whether it be not true which of manie is affirmed, that euerie Parish shal, and that conuenientlie, haue a preaching Minister, where-as nowe (Parishes being so thick, and for the most part, so poore, and smal) it cannot be brought to passe: But withal obserue, whether besides the mother Church of euerie parish, there must not of necessitie be houses or chapels of Ease, where the word shal not euerie Sabbath ordinarilie be preached, but read, it maie be by some reading Minister, or vnpreaching Elders: And in what a miserable state then wil those Parishes be in that dwell farre from the head Church, and cannot (as in the contrie) euerie Lordes daie, both morning and euening make repaire thither to heare the liuelie voice of their Pastor and Doctor: But teacheth Th'apostle theis, and a number of moe thinges, which I ouer-passe, in this wordes, *He that sheweth mercie with cheerefulness* in such a way, not without

Parishes of the  
newe erection.

Nowe of their Office: Where-in is to be noted first th'office it selfe, next howe theie come there-unto. In th'office we are to consider what it is, namelie *To shew mercie*; what is that? *To looke vnto and help* 1. Thid. p. 70. Whom? *To be poore* (1). At the poore: Not so, but such onlie as were *meake, sick, impotent, & the poore strangers,*

Their Office

sworn

Hi

and

*ibidem.*

and their neither, but in those duties where-in they could not help themselves; neither they also if they have any frendes, or kinsfolkes to help them<sup>(1)</sup>. A good work; and a Christian office. Notwithstanding if it be their dutie to looke-unto, & helpe those which are weake, and sicke, and such like as have neither frendes, nor kinsfolk, nor any thing to live by (which are in deed to be pittied, and provided for, especialie of Christians): It is euident that theis officers, theis companies of Church-officers, of men and women, are not alwaies necessarie in euery Parish. For albeit the number of poore folkes euery-where, and euery-more be great: yet those poore ones which vterlie want both frendes and kinsfolk (God be thanked) are not so manie, but they maie competently, and Christianlie be seene vnto, though euery Parish, the whole Realme ouer, yea al Congregations through-out the world, and to the worldes ende, be not enioined to maintaine at their oune charges, euen whole companies of poore men and widowes, whose office anlie is to attend on helping the poore impotent, and poore strangers that haue neither frendes, nor kinsfolkes to help them.

But what great thing saith our Auctor for the reliefe of the poore? I graunt officers shal be wel provided for; and they that haue no frendes, nor kinsfolkes shal, or maie; or at least wise ought to be looked-into; but howe shal they do which haue both frendes and kinsmen; and yet either of cruel, and mercilesse mindes they wil not, or for their oune pouertie they cannot relieue their poore, sicke, distressed, and persecuted frendes and kinsfolke?

howe

a Sermon, on the 12. Rom.

77

howe shal theie do? Shal the Church enforce them to minister maintenance, that can, & wil not of themselves help their poore frendes? Or must not the Church help them, that ful gladlie would, and yet can do them no good? If our Auctor saith true, neither is the Church to relieue, nor the companies of widowes to help, and looke-unto anie but such onlie as haue neither frendes, nor kinsfolk to succor them with their goodes. And are not manie poore men and women, and fatherlesse orphanes, and such others, for wante what of charitie in the rich, of habilitie in the poore, of good order and gouernment in the Church, like stil to perish and decaie?

Againe, if our Auctor be rightlie vnderstood, when he calleth this *A verie necessarie function, especialie in tyme of persecution, or grievous sicknes, when the Church hath manie impotent persons* (\*), I take it no man of vnpartial iudgment but wil saie, that howsoever this office is said to be *Necessary, especialie in tyme of persecution, or grievous sicknes*, yet our Auctor in his verie conscience thinketh theis companies of widowes not necessarilie to be in euerie Parish in those tymes when there is neither persecution, nor anie grievous sicknes. And if so it be, then is not this office, as our Auctor describeth it, perpetual, but to be erected, and put-downe as persecution, or sicknes shal encrease, or surcease.

More-ouer, when in the time of persecution, or grievous sicknes, he saith, *Such order is to be taken that none of the members of Christ, for whom he hath shed his precious blood, perish for lack of looking vnto &c.* (\*), who seeth not that if good order be taken by such as be in

\*.Ibidem.

\*.Ibid.p.71.

authoritie that none of Christ his members shal  
perish for lack of looking-unto, theie haue donn the  
duties of Christian people, though theie appoint not  
then, nor continualie both afore and for euer after-  
ward maintaine euen whole companies of poore  
men and widowes to looke-unto the poore, and sick  
persons? Finalie, our Auctor saieing, *Their Ministers  
of the poore, their age, qualities, office, and conditions, are  
declared of Paul. 1. Tim. 5. (6)*, maketh me not a litle  
to wonder. Who so diligentlie wil peruse that whole  
chapter (for our Auctor pointeth vnto the whole;  
not vnto anie verse or verses of the same, as in other  
places) shal finde, whereas our Auctor saith, *Their  
ministers of the poore, their age, qualities, office, and condi-  
tions* be there declared, that there is not one word,  
nor syllable, nor anie thing at al of Theis ministers,  
which here he mentioneth, nothing also of their age,  
nothing of their qualities, of their office nothing,  
nor anie thing at al of their conditions. Certaine it  
is, Th'apostle in that chapter speaketh of Ecclesiasti-  
cal Elders diuers and sondrie tymes<sup>(6)</sup>, but I suppose  
our Auctor wil not expound those places of theis  
Officers, and last function of Eccles. persons, leaste  
not onlie he oppugne whatsoeuer al Diuines haue  
written there-upon, but also both confound this  
office with the Eldership, and so either make diuers  
companies of Elders, as of Shewers of mercie, or al-  
lowe on man to attend-upon diuers callinges, or  
make fewer offices in the Church, than afore he set-  
doune, when he said *Theis are al, no more no fewer*<sup>(7)</sup>;  
and take women to be Elders in the Church, and so  
capable of al the duties & partes of the Elders office,  
whereof

Idem.

1. 1. Tim. 5. v. 1.

17. 6.

1. 2. Cor. p. 35.



whereof about we haue spoken (\*). Th'apostle also writeth much of women, both elder and yonger(\*), and that widowes in deed are to be honored, that is, relieued; and sheweth who theie are both for age, and qualities, and who are not: but that companies of such widowes ought by the Church, as Ecclesiast. and ordinarie officers to be relieued to shend theie should attend vpon the sick, and poore in the Parish, or that such are to be maintained in euerie parish to that purpose continualie, he speaketh nothing either directlie, or by implication. And so farre is Th'apostle from mentioning whole companies of such poore men, that not a word is vttered by him in al that chapter of anie of those men, nor of their age, nor of their qualities, nor of their office, nor of their conditions.

\*.A. 10. & 2.  
1. Tim. 5. from  
verse 2. unto 17.

The next and last thing in theis Officers to be noted, is howe theie come vnto their prafement, tuching the which obscurelie first, *Theie are appointed*, saith our Auctor(\*), but plainlie in the next sentence he saith, *By the gouernors of the Church, and consent of the people, theie are appointed to help the poore &c.* For anie man, much lesse for anie woman to take vpon her an office, especialie in the Church, it were vnseemelie, it were wiked, it were not sufferable. It is agreed vpon therefore that a lawful calling is necessarie for Church-officers. But that it is not sufficient for theis officers to be autorized and appointed to their seuerall standings by the lawful Gouernors, but the consent also of the common-people is necessarilie to be had, or els theie be no lawful ministers, I take it an assertion which cannot easelie be confirmed, But what

Their manner  
of coming  
vnto their of-  
fice.  
1. Fr. Ser. p. 70.

ed. 1. 1. 1.  
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1. 1. 1. 1.  
1. 1. 1. 1.

what meaneth our Auctor in this place now to speak of th'ordination, and appointment of Church-officers? Be theis widowes onlie in this manner to be admitted vnto their offices? Or because theis by the gouernors of the Church, and consent of the people, therefore much more the Elders, Deacons, Doctors, and Pastors are on this wise to come vnto their places? But is it not enough for theis officers to be appointed vnto their charges by the chiefe gouernors? And maie the people refuse if theie wil, whome the Rulers do like, and in their iudgmentes deeme worthe to haue the charge, and ouer-sight of them? And shal not theie be nombred among Church-officers, and execute their functions, if the people do not allowe of them, or til the people (which mostelic are froward and peruerse) do giue their consent? I wish not, that ministers should be thrust vpon a people against their wil, if it maie be thought conuenient; yet to giue power vnto the people to reiect, if theie fancie not, those men whome the sage, godlie, and learned gouernors thinke meete to haue the charge of them; or that theie shal exercise no calling in the Church whome the Gouernors themselues do appoint, til the consent of the people be obtained, is much worse, more dangerous, and tendeth too greatlie toward popularitie, the deadlie bane of al good gouernment.

Popularitie.

The ample benefits promised by the newe gouernment.

Yee haue heard both iointlie of al, and particularie of euerie office, and Church-officer, appointed to the managing of al Eccles. affaires. Here nowe againe of the singular benefits, and blessings promised vnto vs by entertaining theis officers into our Parishes

Parishes and Congregations. For herbie, saith our  
 Auctor (a); her gracious Maestie, and her honorable  
 Counsell, might trulie knowe within a short time by name,  
 who and howe manie enemies there are (a verie fewe subtil  
 hypocrites excepted) to religion, and the common wealt.  
 Howe manie obstinate, malicious, and traiterous Papistes  
 &c. whereas nowe Arch-bishops, Bishops &c. hauing con-  
 trarie to the word of God, pulled the reins of gouernment from  
 the Elders, ruine and destruction is feared, but not auoided.  
 Not an enemy of an hundred is knowne of the greater part,  
 and yet there be more secret enemies than the wisest, and most  
 prouident can thinke of. Herbie Al the secret and mischie-  
 nous deuises against her Maiesties roial person, against Reli-  
 gion and the whole state, might easilie be tried and searched  
 out by the diligent and wise search of the Elders in euery  
 Church. Where as nowe, did not the Lord sometimes most  
 miraculoufly, for the singular care he hath ouer her Counsell,  
 bring them to light, we should haue bine often eare nowe  
 fualowed up by the secret underminings of the common  
 peace, and state. Herbie we should knowe certaintie, who be  
 those that so prodigallie maintaine such as haue bine bloudy  
 butchers and murderers of Gods people &c. wherebis nowe  
 some of them haue securelie boasted &c. that theie haue had  
 greater reuenues being prisoners in the Tower, and other  
 places, then when theie were Abbots &c. Herbie might  
 easilie in time be prevented Al secret conspiracies &c. Her-  
 bie Al godlie lawes Ecclesiastical and ciuil should either uni-  
 uersalie be kept of al, or els the breakers come vnder such  
 ciuil and Eccles. punishments as theie should deserue &c.  
 whereas nowe good lawes are transgressed, and no man accu-  
 sed, the Lord is not trulie worshipped, the Prince of some not  
 in vsained simplicitie vauerenced, and with good wil from  
 the

1. p. Ser. p. 73.

p. 74.

p. 75.

p. 76.

the hart beloved of them. Finally, herchie the Pastors and Doctors should, hauing a true relation from their Seniors, touching the estate of their flock, be much more frutesfull occupied in teaching and exhorting. Doubtlesse theis benefites be great, and so excellent as neither God can better bestowe vpon man, neither man craue more excellent at the handes of God for this life: and blessed that people that are in such a case. But wil thinges so blessedlie come to passe, to th'unspeakeable benefit of the Church, because our Auctor smoothislie doth so deliuer? Maie we thinke that al thinges wil go wel with vs, and so fal out, euen as man can wish, were theis Officers in euerie Church and Parish? Should the secret, euen *Al the secret and mischienous denises against her Maiesties rial person &c.* be easelie tried and searched out? Would Conspiracies, euen *Al Conspiracies be prauented, and auoided, and that easelie?* Should *Al the wicked whatsoeuer condignelie be punished?* And *Al godlie lawes, Ecclesiastical and civil,* either yniuersalie be obserued of Al, or els the transgressors of them be punished euen according to their desertes? Can there a tyme since the fal of our firste parentes, be shoven when theis, and al theis, and moe than theis thinges were brought-about, and that easelie? Can it be shoven also (if this gouernment was then established) that this happie state was in Th'apostles daies? Or where the best gouernment is in the Auctors opinion, can al theis thinges be there scene? I wishe with my hart, there were not so manie and so pregnant examples euen in those places to the contrarie. And maie we then promise our selues a better condition than either Th'apostles had, or the

or the best Churches (as he esteemieth them) at this present haue?

And yet looke we more narrowlie into theis words, and we shal see that the thinges, more than we haue already, are not manie; neither is it much that he saith, yea nothing at al. For whereas he saith, *Herebie* (that is, if theis Elders and orders were in euerie Congregation) *her grations Maieſtie, and her honorable Counsel might trulie knowe with-in à short tyme, and that by name, who and howe manie enemies there are (à verie fewe subtile hypocrites excepted) to Religion, and the Common-weale;* what great, what newe thing is promised? where theis described Elders and officers are not, as much is brought-about (the Lord be praised for the same). The open and professed enemies to Religion, and the Common-wealth, are and wilbe from tyme to tyme wel knowne; the hypocrites, be theie fewe or manie, can neuer, or exceeding hardlie be descried.

Againe, whereas he saith, *Herebie Al the secret and mischienous deuises against her Maieſties roial person, against Religion, and the whole ſtate, might easelie be tried and searched-out, by the diligent and wiſe search of the Elders in euerie Church;* Againe, *Al ſecret conſpiracies might easelie in time be praunted, and ſuch attempts either by Eccleſ. cenſure, or ciuil correction of the Magiſtrate be altogether quenched:* I take it the vanitie of theis boastinges maie appeare both by the wordes going next immediatlie afore, and in thoſe which immediatlie enſue. In the former place he saith, *There be moe ſecret enimies than the wiſeſt and moſt provident* (be theie Seniors of the Church, or Senators of the kingdome) *can think of* (much easelie find-out): and in the latter, *Our gra-*

p.74.

p.75.

p.74.

p.75.

*tious Prince; her honorable Counsel, and the whole land might liue in much more falsitie, and securitie than now theie do.* In much more falsitie and securitie is one thing, and another question: but that theie should liue in falsitie & securitie was before insinuated, and ought to haue bine stood vpon, and approued. Her Maiestie therefore, we must obserue, her honorable Counsel, and the whole Realme shal stil be in danger, and subiect to traiterous attemptes, and mischieuous conspiracies (though euerie Parish haue theis officers); but yet shal liue in much more falsitie, and securitie than now theie do. Which is litle, yea (being rightlie scanned) nothing to the point affirmed.

A fancie of  
perfection,

p. 76.

p. 45.

That intimation that of al persons the whole Realme ouer, both the Lord should trulie be worshipped, and her Maiestie in vnfaigned simplicitie reuerenced, and with good-wil from the hart be loued, is vtterlie vntrue. Theis thinges are to be wished, but that theie maie be hoped for in this world, no testimonie of Scripture doth bring the leaste surmise. Those wordes theie fauor too rancklie of that which our Auctor ful greatlie doth abhorre, as he would seeme.

b. Fr. Ser. p. 76.

A slander.

And where-as he saith, as now things are, good lawes are transgressed, and no man accused<sup>(\*)</sup>, it is a speech that al Courtes, gouernors, and subiectes of capacitie the whole kingdome ouer, maie and wil reprove as wiked, and ful sclanderous.

But be it that al were true that our Auctor doth notize, and the gouernment should be so good as good maie be: yet are there two thinges to be obserued, namelie the Gouerment, and the Gouernors  
of



of the same. The gouernment maie be good, but the gouernors as men are subiect to offending, & what-soeuer tentations man is open vnto; and though theie continue good, yet others not of their qualities maie succeed them, as Tyrans haue succeeded good Princes, and wiked Popes the syncere Apostles, to as great, and happelic (for the more euil men in auctoritie the worse) to more damage to the Church than now.

And though men were, as theie should be, singularie righteous, and could not slide, and we were sure also the successors would trace the steps of their godlie pradeecessors: where be those good men that are to handle the raines of this so waightie gouernment? Nowe, saith our Auctor (\*), *in some congregations wise and graue men maie, and after teaching and exhorting, might manie moe be appointed.* But the gouernment is general for al places and tymes. By his words then but in some places there be such wise and graue men: afterward he confesseth by teaching and exhorting there might be manie moe, but yet neuer enough foundlie to beare the burden of the Churches regiment in euerie particular Parish; wherebie it wil fall out that some Congregations might be so provided for; but manie, and the moste either by insufficient Elders il gouerned, which is il; or for want of Elders, not gouerned at al, which is worse; or gouerned by those fewe good men which anie where can be founde, which destroieth vtterlie what-soeuer in this *Fruitful Sermon* hath bine mentioned of a perpetual reliance of such Elders in euerie Congregation.

To ende, *Two thinges remaine*, saith our Auctor (\*),

The perpetu-  
tie of this go-  
uerment.

4. Fr. Ser. p. 77.

Ibidem.

p. 78.

p. 79.

4. Beza Confes.

a. 5. ar. 35.

tor<sup>(1)</sup>; which I purpose to determine. First that this go-  
uerment is perpetual; Secondlie, that it is onlie sufficient.  
A bold conclusion; and spoken with a courage, whe-  
ther auctoritie to determine be prondlie arrogated;  
or fondlie by some others ascribed to himselfe. What  
gouernment is perpetual, I leaue it for our betters to  
determine: but that *This gouernment* by our Auctor  
set-downe, is not the perpetual, nor onlie sufficient  
gouernment, I trust euen from the beginning hath  
sufficiencie bine proued vnto you. And therefore  
theis wordes, and such like, *This Texte chargeth al*  
*These* (aboue decyphered) officers to abide in their offi-  
ces; *Al these officers* are called *Here the true members of*  
*Christ*; Paul commaundeth Timothie to keep *This gouer-*  
*ment vnto the comming of Christ*; *Christ* must alwaies rule  
by his oune offices and lawes, *Therefore This (gouernment)* is  
perpetual; we are commaunded *Here* to content our selues  
with *These (officers)*; *These* do make the man, and Church  
of God perfect to euerie good work; If *These* be insufficient  
*Christ* cannot be glorified as perfect gouernor of his Church  
&c. *This is his order* to which al ought to bowe their backs:  
are faire and glosing wordes to entoxicate the simple,  
but to the godlie wise, that wil trie the spirits, theie  
are in respect of art; but subtile sophismes to beguile;  
and of diuinitie either apparent blasphemies, or vn-  
truthes too grosse and palpable. *M. Beza* is so farre  
from saieing that *This gouernment* of our Auctors is per-  
petual, and onlie sufficient, that the verie gouernment  
vsed by the Apostles cannot so be tearmed, for he  
saith<sup>(2)</sup>, *We are not simlie to consider what of the Apostles*  
*hath bine donne in the Church gouernment &c.* but rather to  
marke their ende, and vncchangeable purpose; and to choose  
that

that forme and manner of gouernment which maie bring vs directlie there-unto. And for the practise of moſte and beſt reformed Churches at this daie, I thinke it cannot be ſhowen that this gouernment by our Auctor deſcribed is entertained of them; nor that theie haue one and the ſame; nor that that which theie haue is exact according to the præſcript rule of Gods word. Bullinger writeth vnto Caluin thus <sup>(1)</sup>. Our diſcipline is <sup>1. Bulling. Epiſt. Cal.</sup> not like vnto yours in al reſpectes. Caluin vnto the Tigurine Miniſters thus <sup>(2)</sup>. The forme of diſcipline (at Geneva) though it be not perfect, and ſuch as it ought to be <sup>2. Cal. Epiſt. Tig. miniſtr. f. 123.</sup> wiſhed, yet is it tolerable. Beza againe wrighting of the ſame diſcipline at Geneva ſaith <sup>(3)</sup>, We franklie confeſſe <sup>3. Beza Epiſt. 8.</sup> we are yet farre from that gouernment that we ſhould haue. Yea, were Geneva, or anie other Church in the world in this reſpect more abſolute than it is, yet if you wil haue my iudgment, ſaith Beza againe, I take it not good that al other Churches ſhould be ſquared to the patren of that Church. For howe pernicious a thing it is, ſaith he <sup>(4)</sup> for other Churches to be framed <sup>4. Epiſt. 20.</sup> after the example of anie on Church what ſoener it be, the tyrannie of that one falſe-catholique Church of Rome doth more than abundantly teach vs. Yee ſee the iudgment of theis men alſo againſt the determination of our Auctor, and that in ordering our Church we are not ſo much to reſpect what Thapostles did, as to what ende; the beſt reformed Churches in this matter of Gouernment do differ; none haue the ſame diſcipline; neither is it meete theie ſhould; theie al content themſelues with a gouernment which is tolerable, and not contrarie to Gods word; ours is commendable (God be praized) we maie be content, and do our duties

duties of what place or condition soeuer we be, to  
th'immortal praise of almightie God, and th'endlesse  
comfort of our oune soules. So be it. To this God,  
the Father, the Sonne, and the holic Ghoste, three  
persons, but one immortal, almightie, al holic, and  
onliwise God, for al the good thinges that we are  
possessed with; for al the miseries and trobles that  
we haue escaped; but especialie for those ioies pre-  
pared for vs, and al his elect before the fundations  
of the world, in due time purchased by the pretious

blood of th'immaculate lambe Christ Iesus,

be al honor, and glorie, and praise,

and thanks nowe and for

euermore.

*Amen.*



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